THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

WESTERN NEW YORK.

To the Editors of the Independent:

I am happy to assure you for one that not the least among the sources of interest and profit your hebdomedal furnishes for its readers, are the contributions of your numerous correspondents. A treat of the richest sort is now and then spread before us from this source. Were it in my power, I would fain contribute *a mite* by way of recompense to others for the pleasure thus received. I cannot date from London, or Paris, or from any other point of thrilling interest on the great theater of ecclesiastical and civil commotion in the map of the eastern world. Nor will the Far West be the point of observation whence to collect *facts* and *features* in the aspect of our own country for dissemination through your columns. The transient perceptions and impressions of a traveler for a few weeks *only* in the northern and western section of your own State is all I shall now attempt to *furnish*.

The impressions of travelers and transient visitors, I am aware, are of a somewhat uncertain character as to the valuable amount they may add to a reader's reliable intelligence. May they not, however, possess this merit at least—that of freedom from the false coloring which the bias of preconceived notions and a familiarity which, though of sufficiently long standing, has not been made *mature*, are liable to give to men and manners? In most of the more recently settled parts of your own State, New England character, customs, and modes of thinking, are nearly as genuine and versatile as in New England herself. Modifications, so far as we find them, are in many respects decided improvements on the original. An expansiveness of thought and purpose is here everywhere visible in society, which is not characteristic of any portion of Yankeedom. Men have become habituated to a more independent course of thinking for themselves than they were, at least within my own memory, at the distance of 400 miles east of where I now write. And while very much good grows out of this habit, there are, it must be allowed, incidental evils. It results in part from this, no doubt, that ecclesiastically and theologically there is found in these sections as wide a diversity of character as is found in any section of country on earth. It is a soil that has produced specimens of every *genus and species of ism*, from the superlatively *sublime* to the supremely ridiculous. Calvinism, more rigid and inflexible in its features than that which Calvin himself held, is found side by side along with Arminian latitudinarianism; Cromwellian Independency, and Oxford Tractarian Prelacy, of the most bloated and self-vaunted pretensions, and even Millerian and Mormon fanaticism of wildest growth, have been known to spring up from the soil of the same little Western New York hamlet.

Interested as I myself am, and trusting most of your readers are so, in whatever relates to the general interests of Christianity, I have made it in my way, as I passed along in my course of leisurely travel, to be present at as many of the convocations of ecclesiastical bodies as could well be done. We get at these a sort of daguerreotype likeness of the religious world within a given section. I had hoped to be able to attend the meetings of the three Synods, Utica, Geneva, and Genesee, knowing the annual sessions of each were held nearly at the same time. But it happened they were held too nearly simultaneously to render my presence possible. The meeting of the General Association of Congregationalists was on the very same day, unfortunately for my convenience and pleasure. On the whole, I preferred being at Pulaski. You have already given the public, through the interesting letters of two correspondents, the particulars and generals of that meeting. I will not reiterate their reports, save to say it was a meeting of rich interest. Everything, not excepting that "too denominational" discussion, to which one of those correspondents alludes and objects, was done up in that kind, courteous, fraternal, Christian way, which everybody loves to witness, however differently they practice.

I have no suspicion that one citizen of Pulaski or its vicinity—many of whom were daily in attendance through the sessions of that body—went away uttering a word or harboring a thought such as I once heard in a family belonging to a church in a place where a large ecclesiastical judicatory held its annual session. The remark I then heard was in substance this: "Why, it will take months, if not years, for this church and community to get over the influence of the sharp bickering, and bitter strife of this meeting of S.... Such unyielding rancor and bigoted exclusiveness would scarcely be found in an inquisitorial gathering of Jesuits."

I will dismiss the General Association with this single thought—that whenever the representatives of the churches are called to meet for ecclesiastical conference, there ought to be left on that community where they meet none but a holy, heavenly impression, such in kind if not in degree as Christ's own presence might leave on a gathering of his own disciples.

The passage from Oswego to Lewiston is one of the pleasantest lake routes a traveler can find. The neatness and cleanliness of the steamboats commend them decidedly to public favor. Whatever his fears of cholera elsewhere, a traveler would dismiss them at once when on board of the "Niagara" or the "Cataract." The same may be said of most of the boats traversing the waters of Ontario. It would better suit, however, a considerable class of travelers, if on board all our boats the salutary caution of "avoiding the appearance of evil" might avail to substitute a more rational and less contagious mode of passing away time than playing games of chance *without* money as well as *for* money. If the civility and moral principle of commanders of boats require rules of civility prohibiting the latter, why should not a regard for the moral principles and sympathies of religious travelers banish from steamboat saloons everything that calls to mind and sets forth in tempting array before the little public there gathered whatsoever things are made to minister to the propensity to vicious pleasure in the human heart—"whatsoever things are unlovely and of evil report?"

Should the foregoing answer you any purpose, you may hear from me again ere long.

Yours truly, W. N. Y.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, Aug. 13, 1849.

To the Editors of the Independent:

GENTS:—There is a subject which I feel to be very important, with reference to the interests of religion at the West, and on which I think erroneous impressions prevail at the East. I refer to the necessity for, and expediency of contributions in the older churches, to aid in erecting houses of worship in the new settlements. One of the most serious difficulties which the Home Missionaries are called to encounter in their work, is the want of places suitable for holding meetings for public worship. And usually it is a long time before the people on the ground can or will provide them unaided.

Consider for a moment what there is to be done in a new country to enable the people to live. Farms are to be opened, houses and barns to be erected, bridges to be built, roads made, and a thousand other things which are already done in older settlements. Then consider that the majority of the settlers expend all their means in immigrating and making a beginning in their new home, and that they are few in number in any given locality, compared with the population of an eastern parish, and often scattered, and you will see at once that it is impossible for the missionary to secure the erection of a house of worship at an early day; besides which, of the few and scattered settlers but a very small proportion are professors of religion.

But it is said: "Let ministers go among the people, and labor from house to house, and preach in barns and log cabins, until they are able and willing to erect meeting-houses, and in due time it will be done." Now this is easily said, but practically very difficult to carry out. Experience proves that the people cannot be collected for worship at the West extensively, any more than at the East, without comfortable and suitable houses for their meetings. There is not, as many at the East suppose, such an appetite for the Word, that a minister has only to announce a service to find the whole country flocking to hear him. On the contrary, it requires the greatest efforts to get the people together, as a general thing, and to sustain a congregation. It is regarded as a great compliment to a preacher, and a favor for which he ought to be in the highest degree grateful, to attend upon his ministrations; and the mass will not be at the trouble to go when the service is in a small, smoky, and uncomfortable house.

Take away the meeting-house from a New England parish, and leave the minister to labor on the plan prescribed to missionaries here, and what would he accomplish? Besides, without a house of worship there is no center—no nucleus around which to gather a congregation; and to the eye of the world there is nothing doing. But let a meeting-house be erected, and there is at once an impression of permanency, and an idea goes abroad that something is doing, and to be done, and an advantage is gained over the thousand and one errorists who swarm over the country, and follow in the track of, or precede the heralds of truth. Until this is done, no *regular* and *permanent* congregation can be secured.

On the contrary, the people float about from one meeting to another, now listening to truth and then to error, now to a preacher of one Christian denomination and then to one of another. The missionary preaches at 10 A. M., and at 2 some other man of different views addresses the same people, and so their minds are distracted, and no good impressions are made. But let a church secure a house of worship, and the minister can have his regular appointments, the people become habituated to meeting at that place, from associations with, and attachments to, the place and congregation, and soon things begin to settle down into a desirable form and shape; a steady flood of truth can be poured upon the mind, and in a systematic form, and the various doctrines of the Gospel can be presented in due proportion, and in a consecutive manner.

Now to accomplish this in many cases (not in all), aid is needed from abroad, and a little will suffice ordinarily. From 50 to 100 or 150 dollars offered to a congregation will stimulate and encourage them to efforts that shall secure a buildings which would not be made without. I believe that, with 100 dollars offered to each congregation that would build, twenty houses of worship would be commenced within one year in this State alone. See what has been done in Missouri. I cut the following from a religious paper:

"In the State of Missouri, a well-systematized plan has been adopted by the Synod, to afford encouragement to feeble churches attempting to erect church buildings. A fund for this purpose was collected by Rev. Dr. Bullard in the Eastern States, and placed in the charge of a discreet board of trustees. From this fund small loans have been made to needy churches engaged in building, to be returned in a definite time and used again in the same way. Nine churches have received loans. Eight houses have been finished, five of brick, two of stone, and one of wood, well painted. Four have bells. One church has received a small amount to secure a title to the lot on which their house was built, and which would have been lost but for this timely aid; and another has received a small loan to enable them to enlarge their house; one good house has been built, without aid, that would not have been attempted but for the influence of the church-extension fund. In all, $5,356 have been loaned from this fund, and churches have been built and secured by it that are worth $25,000. The loans that have thus far fallen due have been refunded, and there is reason to believe this will be the case in future. The fund has been wisely managed, and will doubtless accomplish great things for Missouri. We are glad to know that much has been done by individual responsibility in this matter, and we rejoice also in what has been effected by this Synod in its organized capacity."

There are in all this State of Iowa not more, I think, than 15 houses of worship connected with our 41 churches. Of these, as many as eight or nine have been in part erected with foreign aid. In the Northern Association, as many as four at least would not have been commenced, certainly not for some time, without assistance from abroad. One of these, in the most important town, when things were at the lowest ebb, and not more than $400 could be raised for this purpose, received about $650 from eastern friends; and as the result they commenced building, and have since expended in all, including an addition to the original edifice and a lecture room, over *six thousand* dollars for their public buildings, and assumed the entire support of their pastor, besides contributing to aid other churches and to advance the cause of benevolence.

The Old School General Assembly of the Presbyterian Church have been alive to this matter, and have acted with Christian wisdom and foresight. Their church-extension fund has done, and is doing, very much to forward their operations at the West, and I am persuaded that it is one great defect in *our* system of Home Missions that we neglect this matter altogether. It is bad economy. We do not realize the results from the amount appropriated to the support of missionaries that we otherwise might, by any means. We leave the missionaries to struggle against a serious obstacle that might be removed, and compel them in a measure to waste much of their efforts without any *permanent* results, or at least without as speedy results as they might otherwise see; and we compel the churches to hold on to missionary aid, and depend upon the Society long after they might be independent, with a house of worship. *There is no hope of relieving the Society of the necessity of aiding a church until it has a house of worship*, and the sooner this is secured the sooner will it take care of itself. My own opinion is, that if *one-tenth* at least of all the funds contributed for Home Missions were appropriated to *aid* in building meeting-houses, the other 90 per cent. would do far more good than the whole does now. Let it be expended by the same Board, and on the same general principle that governs in expending the money to *aid* in supporting ministers, and no evil could result, but much good. Let every missionary know when he goes forth that he can have aid in erecting a house in which to gather his congregation, and he will in nine cases out of ten see a beginning made the first year after he goes upon the ground, except in *very* new and scattered settlements; whereas now he is obliged to wait from five to ten years.

For my part, I should like to see this feature incorporated into our Home Missionary system, or a new Board appointed, and a certain proportion of the missionary contributions committed to their care. Why should there be such prejudice against this in Home Missions when there is none in Foreign? How much is annually expended in edifices in the foreign field, and why should there not be in the Home, if good can be done? It is vain to say the people *ought* to build their own churches. So ought the heathen, and the churches ought to sustain their ministers. But if experience proves that they will not in either case, shall we refuse to take measures to secure the end? Shall we support missionaries, and withhold the small amount of means requisite to give the greatest efficiency to their labors?

Respectfully yours, J. C. H.

For the Independent.

CONGREGATIONALISM AND PRESBYTERIANISM.

It is customary for the friends of Presbyterianism to glory in its strong government, and to claim for it a peculiar adaptedness to protect the purity of the churches, as compared with the "looseness" of Congregationalism. The latter, it is asserted, "leaves an open door for error, while the former bolts and bars it out, or forthwith crushes it, if it happens to creep in. Congregationalism leads directly to Unitarianism, as in New England. Had Presbyterianism prevailed there, that error had never been introduced or established." These assertions are so often made and reiterated that it is time they were examined in the light of *experience*.

And fortunately, an article published in the *N. Y. Observer* recently, copied from the *Edinburgh Witness*, affords the principal data requisite. It is headed "Statistics of Presbyterianism," and the writer enumerates the churches of this order in various countries, and then concludes as follows: "We have furnished enough of statistics to show that the Presbyterian body is large and influential, * * * * and not only so, but a body equal, if not *superior*, to any other denomination of Christians for soundness of creed, strictness of discipline, and godliness of conversation."

Unfortunately, however, his statistics prove no such thing, but quite the reverse; and the moment I scanned the article I said to myself, if I wished to construct an argument against the *peculiar* claims of the system to promote purity, I would found it on this very article. It demonstrates the utter insufficiency of bolts, and bars, and strong government, and legislation, to shut out error and corruption. Let us examine the matter.

First, the writer enumerates 2600 churches, of all the various Presbyterian branches in *Scotland*, and he says, "This system seems indigenous to that country, every other form of church government having proved like a tender, a stinted, and shriveled exotic." Now, how is it with reference to "strictness of discipline" there? It is well known that children are hereditary members of the church, and are admitted at a certain age, without examination as to the experience of regeneration, provided, only, they are moral, and can repeat the Catechism. The *Congregational* practice, of careful scrutiny as to the evidences of conversion, is, as a general thing, I believe, unknown. The consequence is, that multitudes are enrolled in the churches, whose hearts are unchanged, and who are mere formalists—moral, but totally destitute of spirituality. No pastor in New England would admit, indiscriminately, those who emigrate to this country, bringing certificates of membership there. I speak from personal knowledge. I doubt whether half of those who come to America were ever converted. The Presbyterian churches there will not compare with the Congregational of Old and New England, for purity. Unitarianism, even, has found its way into the Presbyterian churches of Scotland, despite the iron power of judicatories; while Dr. Chalmers, himself, said, that "the Congregationalists of that country (about 100 in number,) formed the *purest* body of Christians in the United Kingdom.—*Chris. Spect.*, *vol.* 3.*

The article from the *Witness* next enumerates 700 Presbyterian churches in *Ireland*. But of these it is even more true than of those of Scotland, that they are pervaded by formalism, and contain a large proportion of unconverted members. *Few* of those who come to this country give any evidence of spiritual piety. The Congregational churches of Ireland will not suffer in the comparison with the Presbyterian, while those of America are vastly more pure. Nor has this strong system shut out Unitarianism in the Emerald Isle. Several years since, a large number of the Presbyterian ministers of that country were inquired of by the Synod, whether they believed the doctrine of the Trinity. They refused to answer, and withdrew. (*Chris. Spect.*, *vol.* 3.) I am not aware that a single Congregational church in that country has become Unitarian.

Next, the article states that "there are 200 congregations in *England*, professedly belonging to the Presbyterian Church." And what shall we say of the "soundness of their creed?" *With very trifling exceptions, they are Unitarian.*

A law not long since passed the British Parliament, called the "Dissenters' Chapel Bill." Of this bill the Bishop of Exeter said, "It was matter of notoriety that the great mass of English Presbyterians had ceased to be *Trinitarians*; and he believed the cases which this bill was designed to meet were those of persons calling themselves Presbyterians, but who did not hold the doctrine of the Trinity."

The Editor of the *New England Puritan* says, May 22d, 1845, "The Presbyterian body in England was once large and influential; vastly more so than the Congregational. But through the Presbyterian body there went the leaven of Unitarianism, and it spread so as to leaven the whole lump." *The Congregational churches in England are about* 2,000 *in number, and very few have become Unitarian.*

In *Holland*, the Edinburgh writer enumerates 1,500 ministers; and in *Hungary, Germany* and *Prussia*, he says the great body of the churches are essentially Presbyterian. And shall we look to them for "soundness of creed, strictness of discipline, and godliness of conversation," par excellence? Rationalism, Infidelity, and Formalism, reign triumphant there. *The whole mass was, till recently, corrupt*; and yet, Congregationalists are taunted with Unitarianism in New England, where about 160, out of 1,000 or 1,200 churches, have been infected with it: and they are urged to give up their "loose" system, for one more efficient in power to protect the purity of the churches.

In *France* there are set down 600 churches, essentially Presbyterian. And what is true of them? Is there a score of them that is orthodox? Is not the whole synod Rationalistic, so that Monod, and a few other evangelical men, have been compelled to withdraw, and set up *independent* churches as the only resort? See the letter of M. de Pressence, in the *N. Y. Evangelist*, of Aug. 23. See also the late correspondence of the *N. Y. Observer*, containing an account of the meeting of Synod, and the debates on articles of Faith: and the French correspondence of the *Independent*.

In *Switzerland*, the birth-place of the system, the article states that the population are almost entirely attached to the national church. The Presbyterian ministers are estimated at 800 or 1,000. And how has the system worked there? A large proportion of the ministers give no evidence of piety, and not a few are given to intemperance, while the churches are filled with unconverted members. Almost all there belong to the church; and not to be attached to it deprives one of some political privileges. *Dr. Baird* says: "The *Presbyterian* churches of Switzerland, which were founded by John Calvin himself, are so strongly Unitarian, *that they will not ordain a candidate who believes the Trinity.*"

Finally, the writer of the article says: "If we pass from the Old world to the New, we find Presbyterianism in great strength. The largest proportion of the ministers and churches in the United States are Presbyterian." Now will any one assert that these churches are more pure, spiritual, intelligent, or efficient, than the Congregational churches of America? Where will you find more morality and piety than among these latter churches, and within the sphere of their influence? Where those that do more to advance religion in the world? Why, the little States of Massachusetts and Connecticut furnish, probably, more men and money for benevolent works, than the whole Presbyterian part of the Union.

I grant that a few, (and very few, compared with the whole number,) calling themselves Congregational, are infected with Unitarianism and other forms of error; but they are not acknowledged or fellowshiped by the Orthodox, and really are distinct denominations. Unitarianism *has been cast out*, and *the denomination purged*, while the same error has seized the power in the Presbyterian system, in several cases, and retains it to this day. Or, regarding individual churches, compare the "strictness of discipline" in the orthodox Congregational, in respect to intemperance, slavery, and other sins, with the Presbyterian, and how vastly are the former in advance of the latter: while in carefulness of examination, as to evidence of piety in candidates for admission, they are, to say the least, not a whit behind. Indeed, Presbyterians copied this practice of examination from Congregationalists.

What then is the conclusion to be drawn from this survey? Is it that Presbyterianism has shown a *peculiar* power to preserve the purity of the churches? On the contrary, has it not let in error on the largest scale, so as, in several instances, to corrupt the whole body? And, worse than all, has not the very strength and efficiency, which is claimed as its excellency, proved equally available to the friends of error, as of truth, when the power has passed into their hands? If powerful for good, is not the system equally powerful for evil?

The Rationalists on the continent of Europe control the system, and wield its energies to keep down truth; to crush its friends, and to shut out reform. How manifest was this in France, in the recent effort in the Synod for reform. The power to extirpate heresy may be used to extirpate truth. The same results would have been seen, probably, in New England, that have been witnessed in Europe, had Presbyterianism prevailed there; and Unitarianism would have triumphed, had there been a power which it could have seized. But it was the independence of individual churches that saved them from such a catastrophe, and enabled them to withstand the error, to hold it in check, and finally to cast it off. This practical operation of the system has been set forth in Storrs' sermon before the N. Y. Gen. Association. Congregationalism has done in New England *what no other system has ever done*; it has successfully checked and cast out a giant error from its midst, when strongly entrenched. How could the evil be more effectually remedied than it has been done there? Let Presbyterianism do as well in France, or Germany, or England, and we may then begin to think of substituting it, perhaps, for Congregationalism. I would not disparage Presbyterianism: I honor it for much that is good. But I would, if possible, aid in dissipating a delusion that possesses so many minds, that mere legislation, creeds, and strong government, can avail to guard the Church from error, and secure its purity and spirituality. Centralization tends to corruption; independence, to purity. Let us not then yield that which experience has shown to be so important—the independence of the churches. And especially, let not our *Western* friends be carried away by the assertions of the advocates of Presbyterianism, and discard the system that has worked so well in *New* England and in *Old* England, in Scotland and in Ireland. It will work as well anywhere else, the declarations of its opponents, and of some *professed* friends, that it is not adapted to the West, to the contrary notwithstanding.

ROBINSON.

* Since writing this, I have seen an article by *Dr. Carruthers*, a Scotchman, on the state of religion in Scotland. He says, of the *established* Presbyterian Church: "The Confession of Faith" is the recognized standard of doctrine, *but is practically disregarded*. Personal piety is not deemed essential in the ministry. A dry and dusty morality, based upon mere natural reason and social expediency, supplants the truth as it is in Jesus; and the Church of Scotland, established by law, is, as to all moral beauty and efficiency, the mere wreck of what it was."

Of the *Free* Presbyterian Church, he says: "*Its communion is confessedly and deplorably impure.* The mixed multitudes that followed the dissidents of 1843 were, *with scarce a show of discipline*, admitted as a body within its pale. The certificate (of membership) of a Free church would not be held by the Congregationalists of Scotland or England as evidence of piety." The United Secession Church, he says, "is considerably purer;" implying that it is far from what it should be. Such then is the *peculiar* power of the Presbyterian system to secure ecclesiastical purity. The same could not be said of any associated body of professedly orthodox Congregationalists in the world. The same writer also speaks of the happy and powerful influence for good, of Congregationalism in Scotland; but I have not room for quotations.

For the Independent.

QUINCY, ILLINOIS.

This beautiful Western town now wears the honors of a city. It is situated on the eastern bluff of the Mississippi, about 150 miles above St. Louis, and is the principal town on either side of the river above that great market of the West. It is withal the prettiest village in all that region, and one of the finest in all respects in the great valley. It is situated on the high bluff, overlooking the river for miles and a large extent of country around. The peculiarity of its position makes the people confident that no competition in city building can ever harm them. The point of the bluff where their town stands is the only place for many miles where the high land extends quite to the river; of course it is almost the only place between the rapids above and Alton, near 150 miles below, that is at all eligible as a situation for a business town. Here the bold front of the high land almost touches the river, and the finest prairie in the world stretches away back for miles, and is nearly filled with industrious and thrifty and wealthy farmers, whose wants and produce furnish a large and steady business for the town, apart from all the heavy business created by the interior towns that find their river market here.

This town was early settled by men of enterprise and foresight, and they now enjoy the fruit of their courage and calculation.

Mr. John Wood went there not twenty years ago, with all his wealth slung across his shoulder in the shape of an axe, and a few "duds" tied in a pocket handkerchief. By industry, economy and forecast, he became the possessor of land that, by the rise of property, became a little fortune; and being also possessed of qualities that make him as popular as he has been fortunate, he has been the mayor of a city that embraces 7,000 people. But his generosity having involved him in the misfortunes of his friends, he has gone to California to repair the breaches in his fortune.

Quincy is one of the pleasantest towns for a residence in all the West. This fact has been rather injurious to its business, because it has attracted there so many business men that business is too much divided up to be very profitable to any. But this is a benefit to the people generally, since the competition in business makes Quincy "a good place to trade." Steamboats run regularly to and from St. Louis every day, and occasional boats about as often as the regular packets. Unlike most Western towns, Quincy has a fine public square in the center, and it is generally well built around it. Naked lots fronting the square are worth $50 per foot.

There is a larger amount and proportion of foreign population here than is usually found in Western towns, and three Catholic churches, of no mean dimensions, profess to supply the spiritual wants of this portion of the people. There are however, some Protestant foreigners here whose spiritual necessities are cared for. Protestants are not behind hand in looking out for their own religious interests. Scarcely any denomination of nominal or real Christians are without their representatives and churches here. There are twelve or fifteen churches here in a population of 7,000. I became acquainted with the two Congregational and the Presbyterian churches; the latter was not the first on the ground, but has now a flourishing congregation and a popular minister.

The First Congregational Church in this place is one of the first, if not *the* first, of the *one hundred and six churches* of that denomination organized in this State *in sixteen years*. If for sixteen years to come the churches aided by the Home Missionary Society are prospered as they have been for an equal period in the past, they will exert a decisive, as they do now a leading, influence upon the social and religious well-being of this State. The method of the Home Missionary Society, in helping to sustain a minister on a given field, though that field may embrace several congregations, since it has an eye to the permanency of the minister's relation to his flock, is far preferable, as a means of spreading and establishing gospel institutions, to the much lauded scheme of Methodist itinerancy. I think that the facts will show that, notwithstanding the Methodists have the advantage of being first on the field, yet our churches ordinarily gain upon them in influence and strength after they come in competition. It is believed that this is owing to the superiority of our ministry, and to the relations of the ministry to their people who have chosen them.

Miss Beecher's recent proposition to establish a Ladies' Seminary in Quincy has very much interested the people, and it is hoped that the project will fail.

Farms in the immediate vicinity of this place are valued at $40 or $50 per acre, and in some places 15 miles distant are estimated at $20 per acre. Of course they are not worth this price for farming merely, but the price is fixed in anticipation of their future value, when the country is well filled up.

Dr. Nelson's "Mission Institute" in this vicinity seems to have declined. Very little is heard of it, and it is certain that "Theopolis" is not *yet* the school of the prophets which its benevolent founder anticipated. But whatever may become of the Institute, the Doctor's book on Infidelity is a monument of fame more enduring than brass, and worth more to the world than all the rich farms saround his pet "Theopolis." PETER.

THE CHRISTIAN.

The respected Friend who has sent us the following communication, appends the request at its close, that if it is unsound some one will present a more correct representation. Theologically, scripturally considered, it is doubtless correct. But has, how imperfectly often is it realized in the life! The pure gold becomes dim, in the abrasions and tarnishings to which it is exposed amidst the grossness and roughness of the world. The golden and spiritual light undergoes strange refractions, as it enters the medium of human passions and hopes. Christians are not always, although they may and should be, so calm, joyful, submissive and so resigned, as Christ would have them. They are not always devoted to good work. And while the grace that is in them, by God's gift, must ultimately purify, and renovate, and sanctify them fully, it has much of human imperfection with which to struggle; and is now oftentimes too long before its work is consummate.

Our friend has given us the idea; the archetype; but it would be a work for more than a Christian Shakspeare, or Bunyan—a work truly for Omniscience itself—to trace the multiform developments which even the true Christian character may assume in life. Meantime the lesson is,—let every man be charitable toward others; but let every man take heed to himself, lest he be remedilessly a castaway.

For the Independent.

"If any man be in Christ, he is a new creature."

To be a Christian is to be like Christ. In other words, to be imbued with the spirit of Christ. It is not the mere yielding the assent of the understanding to the doctrines of the gospel. Men may believe intellectually that the Christian religion is true, and yet remain total strangers to that life which is hid with Christ in God; while others who never heard the name of Jesus, nor listened to the sublime precepts of the gospel, having these written in their hearts by the powerful impressions of the Holy Spirit, have been renewed in the mind, and brought under the sanctifying power of divine truth, revealed in their souls by the visitations of the day-spring from on high. It is by this process alone, (with or without the outward teaching of the Scriptures and the Christian ministry,) that men ever become real Christians. Men who read the Bible differ in their interpretation of its doctrines; but there can be no difference in minds divinely illuminated, in regard to *the fundamental duties of life*; and without divine illumination, the opinions of men in such a case are of no value. "The natural man understandeth not the things of the Spirit, neither can I know them, because they are spiritually discerned."

"If any man be in Christ, he is a new creature." All that which stood opposed to the divine law is done away, and the mind is filled with love.

The humble penitent, under the sorrowing sense of past transgression, looks imploringly to the throne of mercy for the remission of sins that are past, and for grace to guide, to sanctify, and save the soul. He then comes to realize the fulfillment of the blessed promise of the dear Son of God: "any man love me, he will keep my words, and my father will love him, and we will come unto him, and make our abode with him." The Father and the Son, united in the Holy Ghost, in the spiritual dispensation of the gospel, condescend to come down to every descendant of Adam who so loves goodness as to obey its law, and make their abode with him. Here the declaration of the apostle is verified, "Ye are the temples of the Holy Ghost." If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Here, then, is the character of a Christian. One who has turned away from the vanities of this perishing world, and yielded the heart to the governing influence of that divine love, which is the glory of the gospel dispensation. The affections are centered in God—the heart is cleansed and purified—the soul is washed and sanctified, "in the name of the Lord Jesus, and by the spirit of our God." The Holy Ghost, the Spirit, which redeems and saves the soul, has formed a blessed and glorious union with the spiritual man, making him "a partaker of the divine nature;" his will resigned in confiding faith to the governing influence of divine love, he walks among men, manifesting by his Christ-like life that he no longer regards this world as his home, but is waiting an admission to that glorious city "whose maker and builder is God."

He connects himself with the visible church, not as a tower which will carry him to heaven, but as an instrument whereby his own soul may be benefited, the cause of humanity, benevolence and love be advanced among men—to the establishment of the Redeemer's kingdom throughout the earth; because he knows that in union there is strength; and that organized bodies gather many to aid in the good work, whose cooperation would not otherwise be obtained; and because truth promulgated by an associated body exerts a more powerful influence upon the public mind than individual effort.

The cause of moral reform, and the amelioration of the condition of the human race, are objects very dear to his heart; and the spirit of divine love, which is the governing principle of his life, prompts him on all occasions which come within his reach, to coöperate with those who are engaged in efforts for the extermination of evil, and for the promotion of that which is good. In short, his life is an exemplification of obedience to Him "who went about doing good, leaving us an example that we should follow his steps."

The Christian is, of all men, the farthest removed from despondency or gloom; always cheerful and happy, being lifted above the fear of death, hell, and the grave; because he knows that whatever ills betide him, he has an unfailing friend in whom there is no guile; yet he is sober, serious and thoughtful, ever sorrowing for the sins which abound in the world, the fruitful source of human wretchedness and woe. That divine love which made Jesus weep over Jerusalem, and prompted him to labor for its restoration, being an inmate of the soul of the Christian, impels him to pray and to labor for the removal of those evils, which, while they remain, prevent the accomplishment of that glorious design for which the blessed Redeemer instructed his disciples to pray—even the coming of the kingdom of God, and the doing of his will on earth as it is done in heaven. Yet he is not over anxious concerning the result of his labors; it is enough for him that he performs his duty, in humble submission to that Holy Spirit, by which he is prompted in all his movements.

Thus lives from day to day the comforted and sustained Christian; doing the will of his Father in Heaven, and always satisfied in such labors, whether he sees the immediate results immediately follow, or whether they are hid from his eyes to be revealed in another world. He moves onward in faith and hope, "Strong in the Lord, and in the power of his might," a glorious spectacle to angels and to men; the human soul governed, sustained, tenanted, by "the Holy Ghost, sent down from God out of heaven."

Trials and afflictions assail him in his pilgrimage,

"To pluck his hopes of bliss from earth,
And plant them high, o'er yonder sky,
Transformed to stars and fixed in heaven."

"But none of these things move him, neither counts he his life dear unto himself, so that he may finish his course with joy, and the ministry which he has received of the Lord Jesus, to testify the gospel of the grace of God."

When the final summons comes to call him home to glory, it finds him ready, like those who wait for the coming of their lord: he bids his friends farewell, entreating them by the love of God, to follow him as he has followed Christ. In calm serenity of mind he bids adieu to all things here below, and yields his mortal breath. Angels bear his disembodied spirit to mansions in the skies, prepared by the great Master-builder, the Lord of life and glory.

"Oh for that summit of my wish,
While here I draw my breath,
That promise of eternal life,
A glorious smile in death." A. B.

For the Independent.

NO TREASURE IN HEAVEN.

While riding to a neighboring town yesterday I overtook a well dressed lady, whom I asked to take a seat in my carriage. She cheerfully accepted the invitation. One of my first questions to her was, "Have you a treasure in heaven?" And what do you think was her reply? Was it, "That is a hard question to answer?" She knew it was not hard to answer, for she knew where her heart or affection was. Did she say, "I am in doubt as to that matter?" She knew there was no reason for doubt in her case. Did she say, "Yes, I have a treasure in heaven?" She knew that if she should make such an assertion her husband, and children, and neighbors, yes, and her own conscience also, would at once accuse her of falsehood. What then should she say? Why, simply the honest truth—what she knew was truth, and what all her acquaintance supposed was truth, and what she did in reality say—"No, I have no treasure in heaven." Do you commonly attend meetings on the Sabbath? "No, I have to stay at home and take care of my children." Why not let your husband take care of the children, and you attend on the means of grace? Does he attend meeting himself? "No, he seldom goes?" Don't you sometimes feel your need of an interest in Christ? "Yes." Is it not a fearful thing to be an enemy of God yourself, and to give your influence to make your husband and children such? With tears she replied, "Yes." If you can't leave your children to attend meeting on the Sabbath, how is it that you can leave them on that day to visit your parents and friends? "I expected my sister over to see me a week ago, and as she did not come, and I have not heard from her, I fear she is sick, and I could not leave home any other day but Sabbath." God has given us six days in which to do our own business, but requires us to remember the Sabbath day *as his day*, and to keep it *holy*. She was silent. Said I, reflect that you have a soul of more value than all the wealth of this world, and that if you fail of laying up a treasure in heaven your soul will be lost forever. Coming to the road where she was to turn off, she left me, apparently much affected by the interview. How many there are in this world of probation who, like the above, have no treasure in heaven; who are receiving all their good things in their lifetime; before whom lies the prospect of hopeless ruin and endless wretchedness! Why will not all Christians engage at once in efforts to convert them from the ways of sin, and to bring them into the path of happiness and life? Do Christians know that there is real *luxury* in trying to persuade sinners to become reconciled to God? They ought not to allow ministers, and colporteurs, and tract distributors, to have all this luxury. In fact, those who are sharing this luxury do not wish to monopolize it. The feast, like the gospel itself, is large enough for all. "Whosoever will, let him partake of it freely." K.

Napoleon and Peace.

The following remarkable and noble sentiments are quoted by the *Eclectic Review* (English) from Napoleon. They embody, as the *British Banner* truly says of them, the grandest idea pertaining to his dominion that ever entered that "meridian intelligence." He is speaking in reference to the peace of Amiens:

"I believed then with the utmost good faith that the lot of France, and of Europe, and my own, were fixed, the war being finished. It was the English Cabinet that rekindled it all; it is to it alone that Europe owes all the calamities that followed—it alone is responsible. For me, I meant to devote myself to the administration of affairs in France, and I believed that I should have brought forth prodigies. I should have lost nothing on the side of glory, but gained much on the side of happiness. I should have made the *moral conquest* of all Europe, as I was on the eve of accomplishing it by arms. Of what luster am I deprived! . . I had a project for general peace by drawing all the powers to an immense reduction of their standing armies. And then, perhaps, as intelligence became generally diffused, one might be permitted to dream of the application to the great European family of an institution like the American Congress, or that of the Amphictyon, in Greece: and then what a perspective of greatness, of happiness, of prosperity—what a grand and magnificent spectacle! However that may be, this agglomeration of European peoples must arrive sooner or later by the mere force of events. The impulse is already given, and I do not think, after my fall, and the disappearance of my system, that any balance of power will be possible in Europe but this union and federation of the great nations. The first sovereign who, in the midst of the first great disturbance, shall embrace in good faith the cause of the people, will find himself at the head of all Europe, and will be able to undertake anything he wishes." Elsewhere he says, "There are, in fact, *now* only two nations, the Eastern and the Western. France, England, Spain, &c., have the same customs, the same religion, and nearly the same ideas. It is only *one family*, and those who wish to set them at war, wish for a *civil war*."

Foreign Correspondence.

AGITATION IN THE WESLEYAN SOCIETY.

FROM OUR ENGLISH CORRESPONDENT.

It was the intention of the writer of the papers on the "Religious Aspect of Great Britain," which have appeared in *The Independent*, to have proceeded from the Established Church to the Wesleyan Society, and from it to the Congregational churches, and so to present something approaching to a general view of the religious state of this country. But the momentous European events which have followed each other with such oppressive rapidity, and with which it was assumed the American reader would desire to be acquainted, have engrossed attention, and precluded the following out of the design referred to.

Now, however, Wesleyan Methodism demands attention; not, however, as a matter for spiritual analysis, or to make a broad and general estimate of its character and tendencies alone, but because of the agitation which is moving the society from center to circumference.

The high-handed doings of Conference, in expelling and degrading ministers, without a fault proved, except the not submitting to proceedings without precedent out of the history of the Holy Office, has moved even the passive and almost thoroughly-subjugated laity of the society. Wesleyans have assembled in great numbers to protest, at Huddersfield, York, Nottingham, Ipswich, Coventry, Burton-on-Trent, Sheffield, Framlingham, Hull, Norwich, Gloucester, and at sixteen other considerable towns, including Bristol, long a center of Methodism; and on the evening of Friday last the great room at Exeter Hall, London, was crowded with an assembly sympathizing with the expelled preachers. Among the speakers was Dr. Oxley, a highly respected person, who, as he said, had been a Methodist sixty years, and held all the situations a layman could hold, and would stand by the principles of Methodism while he lived; but he denounced the proceedings of Conference as disgraceful and unchristian.

Having obtained access to the encriminated "Fly Sheets," this writer is free to say that the authors have rendered a service to the Methodist Society demanding f

The Independent.

NEW YORK, THURSDAY, SEPT. 27.

CORRESPONDENCE ON UNITARIANISM.

Several communications have been sent us within a few weeks past, bearing more or less directly upon the general subject of Unitarianism and its influences; and all suggested, apparently, by the recent articles in *The Independent* relating to this. We would cheerfully publish these entire if their importance justified it, or if the pressure upon our columns could be so far relieved as to yield us room. As it is we must give their substance, in the form of extracts from the more important. And we improve the occasion to say, especially for the benefit of one of the writers whose communication is represented below, who felt called upon to renew it in a rather cavalier manner as it was not immediately published upon its reception—that the editors of this journal, while they are ready to consider for themselves and to submit to their readers any views that seem properly to require it at their hand, will use their own discretion as to both the time and the manner of doing this. Their columns are at their own disposal; and while they will *never* intentionally misrepresent the views of a writer, or hold back his communication simply because it represents opinions that differ from their own, they by no means place their columns at the disposal of any one who may choose to address them.

Thus much by way of prelude; and now for the communications.

The first from which we shall extract is from our friend "Congregationalist." He commences his epistle by deprecating the agitation among evangelical Christians of the comparatively unimportant questions in regard to which they differ.

"We plead," he says, "for the total *abolition* of all controversy on questions of differences in theology at the present time, between denominations of Christians, which believe each other *sound* in the essential doctrines of Christianity: that with a consistency of charity that must highly commend itself to an ungodly world, their united strength may all be spent in contending TO SPREAD 'the faith once delivered to the saints.' We as heartily despise, abhor and deprecate all narrow, bigoted and sectarian views and practices as the editors of '*The Independent*' themselves.

But in regard to 'Fatal Errorists,' who if they believe all their creed, do certainly 'deny the Lord that bought them'—do not believe the truth but a lie—with all such *true* charity, common sense and Scripture harmonize in dictating that as Christians instead of showing them any *appearance* of fellowship, we should hold their principles or doctrines in utter detestation, as an insult to Christ and moral poison to souls."

'And,' he adds in substance, 'if among such errorists, or within the bodies called by their name, there *should* be found some who show themselves to possess true faith, no man may wisely express his hope of their salvation, except by declaring that such hopes are formed entirely on the evidence they give that they *do not believe* the creed they profess.' He thinks this the *gist* of the whole matter; and declares that "there is no consistency in declaring a system of religious belief 'fatally erroneous,' and in the same breath expressing perfect confidence ('we gladly hope') that many who embrace it will be saved. It is a contradiction in terms, an absurdity."

We are bound to say that we do not at all see it to be so; that, on the other hand, the ground we assumed at first, in reply to his communication, is manifestly self-consistent, tenable and Scriptural. We have never refrained from expressing our conviction, in the most definite and perspicuous terms which our acquaintance with the vernacular enables us to employ, that the Unitarian system is not identical with or equivalent to the system of the Scriptures; that it is another Gospel, which is *not* another. But that some, and we hope many, who nominally adhere to it are wiser than their system or their teachers would make them, that they have practical Christian faith, and live in the exercise of true piety, that they have a system of belief which is not a mere *catena* of negatives, and are only in outward form and indistinctly the holders of strange doctrine—is to us entirely conceivable; and we have seen too many such instances to doubt their reality. "Congregationalist" claims to think otherwise, and has 'had his say' in our columns. We hope that therewith he will be content.

A Unitarian, who seems to be a reader of this journal, while attached to his own denomination and to the system it represents, writes to us in unnecessary reprobation of the spirit and tone of "Congregationalist," and adds:

"It is easy to see where the fault lies with him, as in fact also with yourselves. It is in making a dogma, an opinion or a creed, the fundamental test of the true Christian, regardless of the character, however pure and exalted and Christ-like. The spirit of 'Congregationalist's' communication says to me, that if my *belief* or faith does not square with his—which is *the* faith once delivered to the saints—it will be impossible for me to get to heaven. You are yourselves not consistent at all; you are only so in theory. Your respect for the right of private judgment in matters pertaining to faith amounts practically only to this: so far as my judgment is *your judgment!* otherwise you in fact close heaven and shut us out from the grace of God as effectually as do the Romanists against both of us."

That CHARACTER, with the acts which result from and express that character—a character conformed to the spirit of Christ, and the acts appropriate to it, of repentance and self-consecration and the vital embrace of Christ with the heart as the only Saviour—is the alone foundation, under the atonement, of God's acceptance of the soul and of its assurance of heaven, is a principle with which none are more familiar than are "orthodox" Christians. It is the burden of their preaching. Practically, it is the vital and moulding principle of their entire system. It is to secure this renovation of CHARACTER, that they perceive the need and welcome the promise of the renewing Spirit of God: and it is as the element of this, that they urge men so constantly to personal union with that Redeemer who is Divine. But to say, as our correspondent implicitly does, that all possible views of Christian doctrine are equally favorable to the formation and the development of this character, is just, in plain terms, to talk nonsense. He does not and cannot believe it, himself. Nor would he maintain, we are confident, that mere morality and temperance of spirit, and native amiableness, without any regard to one's views of truth, are sufficient to secure to one the favor of God and an entrance into heaven. Such a "charity" is manifestly neither Scriptural nor rational.

The Jew who deliberately rejects Christ as a Saviour or a Teacher, who looks upon him, as a mere turbulent impostor righteously crucified, may very easily be a moral and temperate man, and ready to give to even the stranger who is in need. The Deist may have argued himself into an intense conviction that the Scriptures are lies, and that the only Revelation is in the structure of Nature, and still may be an amiable man, full even of native reverence. Nay, the Atheist,—who denies that there *is* such a Jehovah as the Scriptures reveal, who believes that the great system of the universe was at first originated and still grinds on by necessary forces, without the exerted power and wisdom of a personal God, and who therefore believes that moral obligation is nothing but a dream, and that Death when it is reached is an eternal sleep—may still be generous in his disposition, free from the soil of outward profligacy, and even firm in his conviction of the correctness of his conclusions. But does it follow, that because they are amiable and generous, the Atheist and the Deist, and the representative of those who crucified our Lord, are just as certain as is the devout and humble Christian of meeting God in peace, and of joining in the anthems of the redeemed in heaven? Few probably would say YES to this. And yet if not, where shall we stop? If the reception of *any* truth is essential (as the rule) to the formation of such a character, expressed in such acts, as shall be acceptable to God—what *is* that Truth?

What our Correspondent would say to this, of course we cannot tell. He is free to give us and our readers his own answer, if he shall see fit to. But for ourselves we must say—it is precisely what we have said, again and again, already—that in our judgment God has designed THE CHRISTIAN SYSTEM, as declared by Christ and expounded by the apostles, to be the grand instrument of the renovation of men; so that it is proper and inevitable to say, in general terms, that those who do not receive this system—who deny its authority in terms, or overlay it with superstitions, or evacuate it of its essential force and life by the denial of its essential principles,—cannot look for and will not manifest the needed "character." While therefore the system of the Scriptures seems to us to involve as its main element, which is central to all the others, the Incarnation of God in Christ, that he, as Mediator, might make atonement for human sin, and bring renewal to human nature, we cannot conceive ourselves uncharitable in protesting against their error who totally reject this, and in denying that their characters, if formed and measured by their faith, are truly Christian. We say this always, however, with a clear recognition of the possibility against which "Congregationalist" so calcitrates, that other influences proceeding from the Gospel, as it were around and over their system rather than through it, may have done for them what that alone would certainly have *not* done; in other words that their hearts may be wiser than their heads.

Our Correspondent adds the following, which we give on his [unknown] authority. If it be so, we assuredly rejoice:

"I am particularly pained that you should quote the answers of that lady to the Presbyterian Clergyman as anything unusual, or as not being alike the answer of *all* seriously disposed Unitarians. I am a Unitarian, and have an extensive acquaintance with them, and I do not know one who would not cheerfully answer those interrogations in the same manner."

In conclusion our friend asks, how we knew that Unitarianism was "not the Gospel over which angels rejoiced;" and another gentleman, who very honorably gives us his name and who is likewise a Unitarian, asks why "the Congregational system [meaning we presume the orthodox, so called] is not just as much of human construction as the Unitarian;" adding that 'both sects find their authority in the Bible,' and asking if we 'are wiser than our neighbors.' Our reply upon both points is brief and obvious.

Having interpreted the Scriptures, to whose authority we yield, with the best light we can gain, and we hope with the help of the Spirit of God, we find a certain system of Truth to us clearly revealed therein. It is the same system that has been for substance received through all the Past. It is the same that now draws to itself the love and reverent faith of multitudes of God's people. It is a system that justifies itself to our intelligences, to our consciences, to our hearts; that meets our wants, answers our questions, fills all our aspirations. It is a system that is entirely consistent within itself; that harmonizes with all we knew of Truth, elsewhere; that has about it, to our souls, a sublimity that is almost of itself a seal of its Divinity; that shines with promises and hopes celestial and resplendent; that is fitted to renew the soul, as well as to give it peace; that can equally guide in life and sustain in death. This is to us the system of the Scriptures; the Gospel of Christ; "over which angels rejoiced," and into which they now—it is at once so glorious and so infinite "desire to look." And in contrast with this we find a system that differs from it, *radically;* that lacks its inmost essential element; and that has none of the characteristics, to our apprehension, which distinguish the Gospel. Will our friends tell us what else we *can* say of this, than that it is not (to our judgment) the Gospel, but of human construction? Can we, in the exercise of *any* "charity" that is not foolish, do otherwise—if we are honest in our convictions—than labor against its spread?

THE FRENCH AT ROME.

Napoleon Bonaparte, when Emperor of the French, had a son who was called "King of Rome," as the eldest son of the British monarch is always called "Prince of Wales." Rome was at that time a portion of the French Empire.

Louis Napoleon Bonaparte, now President of the French Republic, has employed French troops to conquer the Republic of Rome. This has been done, ostensibly, in behalf of the Pope, whose flight and virtual abdication of temporal power had given occasion for the establishment of a republican government in the city of the Popes and the Cesars. At the same time, we should remember that the ascendency of French influence in Italy, as opposed to Austrian influence, was avowed by the Government at Paris as a leading object of the expedition which has resulted in the conquest and suppression of the Roman Republic. In other words, it was expected that Austria would restore the Pope to his palace of the Quirinal, and that the sacred city would thus become in effect a dependency of Austria, and therefore it was determined that he should be restored by French intervention, and that Rome should be again, as in the days of Napoleon, subject to the imperial sway of France.

But a difficulty has arisen, which seems to perplex our political writers. Rome having been conquered and occupied by a French army, the Pope has been most politely invited to return to his capital, and place himself under the protection of his devout and generous friends. But the old gentleman has not complied with this very friendly invitation. Still remaining at Gaeta, he looks towards Rome and seems to say, in the words of the Vulgate, "Frustra autem jacitur rete ante oculos pennatorum;" or as King James's translation has it, "*Surely in vain the net is spread in the sight of any bird.*" He prefers Spanish protection, Neapolitan, Austrian, any protection to that which is offered by the Government at Paris in the name of the French Republic.

What next? Will the French evacuate Rome, and leave the Pope and all Italy in the power of Austria? As soon will the Americans return Texas and California to Mexico. Rome is in the power of France, and in the power of France it will remain—Pope or no Pope—till Austria or some other power shall take it away by force. Perhaps it may become, like Algiers, a department or province of the French Republic. Perhaps if President Bonaparte shall succeed in restoring the empire, and in marrying the daughter of a king, his eldest son, like the son of the great Napoleon, may wear in the cradle the proud title, "King of Rome."

In our view, the restoration of the Pope to independent power as a temporal sovereign, is at this moment quite as improbable as it ever has been. God, "who sitteth in the heavens," is unfolding and bringing to pass his own designs. "The counsel of the Lord shall stand."

THE CHILD IN HEAVEN.

The writer was lately a visitor in a family where to temporal prosperity and social refinement was added the grace of a cheerful piety, diffusing itself from parents to children, and sweetly blending in all the affairs of the household. The children, of various ages, from prattling infancy to blooming girlhood and aspiring manhood, were like olive-plants around the table. But between two of that thriving row there was a wider interval, a double distance in age and stature, denoting that from that space had been removed the plant that once had bloomed there. One child had been taken from the bosom of that family to the great family above. And yet it seemed as if that child was daily present; for on the table at every meal was placed the silver cup from which she used to drink, now left untouched; and from the wall smiled ever that cherub face through auburn ringlets, as the almost creative art of the painter had won it back from the embrace of death. Yes, she was present still, as an angel, in that little band to which she was once so dear.

To some the placing of that cup upon the table may seem an idle superstition; to others a sentimental weakness. But it was dictated neither by a Romish idolatry, nor Swedenborgian vagary. Parental affection, chastened by sorrow, sought thus to retain in all the associations of the family one who was still of the family, though far away; and to retain her as she was, in the freshness and innocence of childhood, at the table with her silver cup, marked with her own name, and which no other might use. And why should the child whom God hath taken be kept out of mind, and every memento of her put out of sight? How sweet to think of her as not lost, but still living, still present as a child!

A friend unblessed with children congratulated himself in our hearing that he should never know the pain of parting with a child. "No," we replied, "neither can you ever know the joy of having given to heaven a new inhabitant who shall hereafter welcome you there." God mercifully opens to us new sources of joy as we pass on through the successive changes of life. When we must leave our early home, he provides for us another, with new ob jects of affection, and instead of our parents He gives us children. And when this home shall be broken up also, He has prepared for us another which shall never change; and as the time draws near for us to remove thither, He draws out from our hearts one golden link after another, and fastens it there; He gathers for us objects of affection in our heavenly home. What is all the joy that parents find in children on earth, compared with the joy of having a child in heaven!

THE FREE CHURCHES IN FRANCE.

The eloquent letter of our French Correspondent, describing the session of the Synod of the Free Evangelical Churches of France, will be welcomed by our readers, as showing the progress of the principles of religious freedom in that country. The *voluntary* system is declared to be one basis of the union of these churches. As our correspondent promises to give, in his next letter, the details of that union, we forbear comment till we shall have heard from him again, and shall have received also the full report of the meeting in the *Archives du Christianisme*. We would barely remind our readers, that the term *Synod* applied to the meeting is not to be taken in a strict denominational sense:—*Convention* would have been a better word. Count *Agénor de Gasparin*, in a private letter to one of the editors of *The Independent*, says: "We have no thought of reproducing the Presbyterianism of a former age. We purpose fully to admit and to secure the *independence* of the churches; but we desire also to establish between them the bond of a common profession, of common labors, and common decisions, on questions of general interest. As to what belongs to the individual life of the churches, we shall in no way interfere with it."

A great point has been gained by the action of this Convention, and great results must flow from it.

POST-OFFICE REFORM.

As the season approaches for the meeting of Congress, public attention should be directed anew to the great object of breaking up the manifold abuses connected with the Postoffice Department, and of obtaining for the people the benefit of cheap postage.

Let it be remembered, to the shame of our democratic legislation, that, in the United Kingdom of Great Britain and Ireland, they have had, for half-a-dozen years or more, a uniform postage of a penny for each half-ounce letter, without any distinction or exception in favor of any privileged class; while here the people, for about the same number of years, have been demanding a similar reformation in vain. The people have been baffled and cheated of their right, under the pretense of a disagreement among members as to the details of a bill, but really—as everybody knows—because members of Congress were not willing to give up their own pitiful franking privilege for the sake of accommodating the millions of the democracy. A small instalment of reformation is all that has been obtained as yet, and something of that has already been stealthily taken back. The just, reasonable, necessary reform in this matter will not be obtained till the people demand it more imperatively—never till it is well understood at Washington that the member who opposes or evades the demand will have little chance of a reelection.

The specific demand on which public sentiment is generally united is, *that the postage of letters shall be fixed at two cents for the half ounce, without regard to distance.*

Startling and extravagant as such a demand would have been a few years ago, it is now perfectly well understood, by all who have looked into the question, that this rate of postage, assessed on all letters without distinction, would abundantly repay—after the lapse of a few months at farthest—all that the receiving, carrying and delivery of *letters* costs to the department.

Let it be understood then, and remembered by every man who has any dealings with the post-office, that whenever he pays five cents on a letter, three cents of the five—and whenever he pays ten cents on a letter, eight cents of the ten—go to support those parts of the system which are unjust and demoralizing. In other words, one part of that excess on each letter is for the expenses on matter franked by members of the Federal Government, and another part is for the expenses on newspapers which are received, carried and delivered for less than cost; and another part still is for the expense of a system which prevents thousands upon thousands of letters from being written at all, and which drives millions upon millions of letters that are written into other channels of conveyance.

MUSICAL FESTIVALS.

The Germania Society, now favorably known in the principal cities of the United States, are giving a series of concerts at the Broadway Tabernacle, at the low rate of 25 cents for each evening's entertainment. Their selections are made from the most eminent composers, and are performed in the highest style of the art. The number and variety of instruments, each in the hands of a master, the precision and harmony of movement, the aptness of expression, imparting as it were a soul to sound, give to the music its full power. And how wonderful is that power! What a proof have we of the goodness of the Creator in the fact that we are made capable of the exquisite enjoyment which music gives—a pleasure which, though it comes to us through an avenue of sense, is peculiarly a pleasure of the soul; a proof also, incidentally, of the soul's immortality, in that it can thus distil spiritual enjoyment through an organ of the body, and then revel in the world of harmony when all outward sound is hushed; nay, more, that it can create harmonies and evolve sentiments and emotions in that ethereal soul-language to which the most perfect instrument gives such inadequate expression. Next to the praise of God in holy song—though far below any direct act of devotion—we would place such music, dissociated from words, and moving the mind by its own rhythm and harmony, as a means of sublimating the soul. We need this refining element in our popular institutions.

Now it is a matter of surprise how few come to enjoy a pleasure so cheaply afforded. Such music is poured forth nightly to assemblies of but three or four hundred, while, as we are informed, Niblo's vast saloon is thronged with spectators of pantomimes, slack-rope dancing, and semi-theatrical performances. It is worthy of being considered by the Christian community, whether one mode of diminishing the receipts of theaters and opera houses may not be by encouraging accomplished musicians when they come before the public with musical entertainments which are not only unexceptionable in their character, but which minister to good taste and social refinement; so that artists, many of whom are refugees from poverty and oppression in the old world, may have no pretext for engaging at the theater or the opera for lack of support.

Besides the Germania Society, whose performances are exclusively instrumental, the Messrs. Distin occasionally appear in these concerts, with their melodious Sax-horns, and also two or three vocalists—the whole under the direction of Mr. H. C. Timm. But our remarks have reference chiefly to the Germania Society and the style of music which they furnish. Their leader, Mr. Lenschow, is himself a composer of merit. His "Kossuth March" is worthy of its noble subject; so grand and spirit-stirring that it might even rouse again poor prostrate Hungary.

Measures are now in progress to revive in New York a public interest in Sacred Music. Meetings for this purpose have been held by the leading musicians, professional and amateur, and we hope ere long to have an association, under Christian auspices, capable of bringing out the first oratorios.

"CONGREGATIONALISM AND PRESBYTERIANISM."

We have admitted the article under this head, on our first page, not with the view of arraying these two systems against each other in controversy, but rather as an act of self-defense, especially on the part of Congregationalists at the West, against the popular misrepresentations of Congregationalism. Such a discussion, if conducted in the spirit of candor, and confined to facts and principles, may be useful in removing from many minds unreasonable prejudices against the Congregational system. If the discussion is continued, we shall take care that it does not degenerate into a mere controversy between rival sects. Congregationalism has no need of controversy with any other system, in order to commend its principles to an intelligent, republican Christian. It needs but light, and air, and a free soil, in order to grow. *The Independent* is not the *propagandist* of Congregationalism. It is devoted to the spread of a free, pure, simple and intelligent Christianity. It values Congregationalism only so far forth as it seems to be adapted to that end.

DESTRUCTION OF VALUABLE LETTERS.

Our readers will observe among the notices a request from the widow of the late Rev. Austin Dickinson, that those who may have in their possession any valuable letters of her deceased husband, will confer a special favor by sending them to her, at No. 36 Twelfth-st., New York. We have reason to believe that many of the most interesting of his letters, especially those which would have exhibited something of the process by which his uncommon character was formed in the first half of his life, are now irrecoverably lost—probably destroyed. This reminds us to give a word of caution against the practice of destroying letters and other written records. Multitudes in our country are now suffering the loss of rights, from the thoughtless destruction or careless loss of some document or record—a letter or an old book of accounts. How often do we find an important fact in history, a date, or the participation of a person in some event which transpired 200 years ago, settled by the accidental discovery of some old entry, or some incidental allusion. These written papers, if properly disposed of, take but little space, and grow in value by geometrical progression, with the lapse of time. Consider how much value is already attached to the mere autograph of Washington, only fifty years after his death. If we had the letters of all the first settlers of New England, and their books of account, and their private journals, how much more complete and graphic would be our knowledge of their condition, character, motives and sufferings. Were all the letters written by the actors in the American revolution, the secret correspondence of the leaders, the letters of officers and soldiers to their families, the military correspondence, &c., now collected and placed in the library of the Smithsonian Institution, it would be an invaluable depository. We ask the attention of the *women* to this subject, because it mainly depends on their care or their decree. And we earnestly entreat them to *spare the old documents.*

NEW PAPERS.

The first number of the *Journal of Missions*, the new organ of the A. B. C. F. M., has made its appearance. It is nearly twice the size of the *Day-Spring*, and is printed on good paper with a clear type. Hereafter the *Day-Spring* will be issued in pamphlet form, and adapted wholly to youth and children. The *Missionary Herald* will continue, as heretofore, "to embody, in regular series, those portions of the letters and journals of missionaries, which, with the Annual Report, furnish the materials for the history of the Board and the Missions under its care." The new paper is intended, by facts, arguments and appeals, to promote an intelligent interest in the work of missions." One valuable feature in the *Journal* will be a monthly account of the proceedings of other benevolent Societies, which will serve to enlarge our view of what is doing for the world's conversion, and to draw Christians more closely together in that work. We hope this paper will have a liberal support, and not be an expense to the Board.

L'ANNALISTE *Religieux et Littéraire.* This is a small sheet, published monthly in the French language, by Rev. C. H. Williamson, of this city. It is designed to be an organ of French Protestantism in the United States, to promote evangelical religion among our French population, and to aid in the moral and religious instruction of their children. Each number will contain also late religious intelligence from France. The *annaliste*, of which six numbers have now appeared, is well conducted, and we trust it will have a wide circulation among those whom it is designed to benefit. It is an enterprise which should be sustained, if need be, by the contributions of the Christian public. The paper might be introduced with advantage into American families where there are children learning French, or where the French language is understood. This would be a good way to contribute to its support. Terms, $1.00 per annum: office 68 Duane-st.

AMHERST COLLEGE.

[When briefly expressing our views a few weeks since, in opposition to the proposed change in the name of this Institution, we had no knowledge whatever of the opinions or preferences of other persons interested in the matter. One or two of the Alumni had incidentally, in conversation, expressed to us their personal aversion to it; and our own feeling upon the subject was so decisive, and the argument against the change seemed so conclusive, that we gave literance freely to the thought which was in our mind. This seems likely at any rate to have the effect to stir up some discussion of the subject and to call out an expression of the feelings of others. And so far it will be found to eventuate well.

Last week, as our readers will remember, we gave place to an extended and able argument against our own positions, and in favor of the proposed change. Owing to the length of our Report of the meeting of the Board it was necessarily put upon the fourth page. But those who found it there will not have forgotten it, and if any have overlooked it we would now call it to their attention. This week we publish, below, another communication, also from a graduate and fast friend of the College, presenting the objections which he feels to the movement. We can only add, that for the discussion of this as of all other questions, so long as truth remains to be illustrated and right views to be elicited, our columns are open.—EDS.]

Amherst College.—Reasons against Changing its Name.

MESSRS. EDITORS:—Having notice in your paper of last week, a plea for depriving our *Alma Mater* of her old and honored name, to make room for that of *Williston*, permit me suggest a few reasons against such an innovation:

1. Mr. Williston is a *living* man. One eminent for wisdom, and himself in mature life, has said, "There is no infallibility in human nature after fifty-five years of age." Lord Bacon was not young when he was betrayed; and Dr. Dodd was in his later years. It is true that the name of Williston is yet untarnished: none more so. In certain departments of benevolence also it is becoming greatly respected; and there is every reason to believe that it will remain so. Yet no one would be more ready than he who bears it to endorse the expression of the ancient bard, "*Homo sum, et nihil humani, a benum est mihi.*"

2. There are no literary associations connected with the proposed name. Whilst in the early, struggling life of collegiate institutions, motives of expediency have made them willing (perhaps against their own convictions of what is truly fitting and congruous) to adopt any honest name which will give them the most money; yet it is extremely doubtful, had their position and standing become established, whether any amount of pecuniary stipend, in possession or in anticipation, could have persuaded them to give up the name under which they had gained their laurels, and by which their sons are known.

We are not willing, just now, to institute any comparison between the names of Bowdoin and Williston, or Harvard and Williston; it might seem invidious. It is a delicate thing to do. And except for the purpose of interrupting some unwise and disastrous project, affecting important interests, and of large numbers, it ought not to be done. All that we can compel ourselves to say at present on this point, is, that Mr. Williston has shown the good sense for which he is so widely and properly distinguished, in refusing to entertain, or to allow others to entertain, the idea of changing through him the well-known name of Amherst College for one with which its early history and struggles are in no way connected. This objection does not exist to the alliance of Mr. Williston's name with the Academy at East Hampton. That is a subordinate institution, and of it Mr. W. is both originator and founder. It never had any other name. This is a very different thing from depriving one of our highest seats of learning of a name by which it has been known in this country and in Europe; under which it has gained its character, and with which alone its graduates are identified, for the sake of one, to which the great body of its Alumni and friends are utter strangers.

3. To urge such a measure is unjust to those who have graduated at Amherst. Her *Alumni* obtained their education at Amherst College, not at Williston. Their diplomas were from Amherst College. They helped to make it. Their old teachers belonged to Amherst College. The libraries which gave them their first insight into the history of the Past; their first thoughts of the responsibilities and ends of life; many of their best impulses and purposes; their pleasant walks with early companions; the chapel, and other rooms as sacred; the words of wisdom that fell from aged and honored lips,—all were connected with *Amherst* College. The name itself has in this way become talismanic and electric. It is treasured up with the memory of early toils and triumphs; it suggests and promotes, as no other name can, some of the best aims and thoughts of the after-life. It is thus a part, now, of the intellectual and moral capital of her graduates; and no man, or body of men, have a right to take it away. Money did not purchase this: money cannot replace it.

Had Milton, or Shakspeare, or Washington, any sons remaining, could they be induced, "by ingots brought in all the argosies," to be baptized after some new man?

4. Innovations and changes always bring with them a certain amount of injury: but innovations in colleges, on that which gives them any claim to venerability, are suicidal. Cambridge and Yale draw students from every State, and in large numbers, because their *names* are *time-honored.* They are allied with the past in blessed memory. These are now their support, as well as their pride. Compared with the Presidents and Professors of Amherst, they have gained as much from their ancient names as from the merits of their teachers. It is a matter now of congratulation to their students and Trustees, to have been connected with the Institutions of Cambridge and of Yale. Once change those names, to Williston or Baker, and how soon would their students disperse, and their Trustees resign.

One of the great obstacles with which Amherst has had to contend, is her youth and immaturity. The simple fact that the Institution was new, and had no history and no name, was a great hindrance to her rising fortunes. And now that she is just beginning to have a history, and in no small degree through the labors of those who have gone to their rest, or are removed from her councils, and who must always be known as the teachers and patrons of *Amherst* College,—must all this be thrown away or sold?

I do not ask now, is it just to these men who have done this work? but is it just to the College to deprive her of names and historic labors, which can be associated with the Institution only under the appellation of Amherst College?

5. The motive adduced for the change is a bad one; and the last to be propounded by Christian men of letters. The measure also coming in this way is a poor compliment to Mr. Williston; and his good instinct it seems have already told them so. It assumes that the mere personal consideration of having his good deeds or his name, or both, more widely known, is one by which he is to be moved. It assumes that for the sake of this he is willing to sacrifice the substantial benefits already enumerated. It assumes that the Faculty, Trustees and Alumni would see this done without any remonstrance to the Legislature. It would present to the community the anomaly of high-minded men, of approved moral, intellectual, and even religious culture, making by a public act an avowal before the world, that they would *in this way* "encourage wealthy men to bestow their property for literary purposes." Does the end sanctify any such means! Shall a heathen rebuke us, who in bitterness asked the Romans if that man gave them good advice who told them *at all events* to get money.

"Isne tibi melius suadet, qui ut rem facias; rem,
Si possis recti; si non, quo cumque modo rem?"

But it is said "The Faculty and many of the Trustees make no objection to the change." To this we reply—

6. The Faculty, from the nature of the case, cannot be impartial judges of the propriety or expediency of such a measure. Neither can the Trustees. The great majority of the corporation and Faculty are not graduates of Amherst. Some of them have never had a liberal education at all or graduated at any college. They cannot therefore measure the value of the associations to the Institution and to individuals, which would be sundered and broken up by the proposed change. Besides, the Faculty have suffered much from the want of funds, and the Trustees have been tried in their efforts to obtain a sufficient amount to meet necessary expenses; and now when there is a prospect of more than a relief in this direction, and when something substantial has been afforded, is it strange if they should overrate the benefactions of any liberal donor, and even pledge the name of the College itself in memory of what he has done, or in the hope of what he may do? Grateful as all should be to Mr. W., and altogether proper as it would be to call a chapel, or hall, or grove in honor of him, and place his picture in the gallery, the same considerations can never authorize a change in the name of the College. The Faculty and Trustees from their position cannot be the best judges in this case. Without attributing to them the motives of Demetrius, it is nevertheless a fact, that by this man they have "gained their wealth."

In view of the intelligence conveyed in the communication already referred to, that, "Somewhat more than a year ago the Trustees voted, with but a single dissenting voice, to ask leave of the Legislature to change the official name of the institution from Amherst to Williston College," ought not the Alumni and friends of the College opposed to such a measure, to be requested to meet at the next commencement, or earlier if necessary, to draw up a remonstrance to the Faculty and Corporation, and if needs be to the Legislature, setting forth their reasons against any such change? As these remarks have already taken up more space than may be convenient for you to appropriate to this subject, I forbear adding anything farther now, except the assurances of my highest respect for the character and attainments of the existing Faculty, and of my sincere desire for the prolonged and increased prosperity of *Amherst* College. *Esto perpetua.*

AN EARLY GRADUATE.

MR. FRELINGHUYSEN.

We learn that CHANCELLOR FRELINGHUYSEN, who was recently called to the Presidency of Rutgers' College, New Brunswick, N. J., has decided to remain in his present position. Though for all public purposes Mr. Frelinghuysen is emphatically a citizen of the Union, we are glad to retain him as a citizen of New York in particular, at the head of the University of the State, and in his place at the Boards of our benevolent institutions.

AMERICAN FOREIGN MISSIONARY ASSOCIATION.

This Society, having its place of business at 61 John street, New York, held its *Third* Annual Meeting at Boston, on Tuesday, Sept. 25th. At 3 o'clock, P. M., the Society was called to order by the President, Hon. William Jackson, of Newton.

After prayer by Rev. J. C. Webster, of Hopkinton, the Treasurer, Lewis Tappan, Esq., read a statement of his accounts. The report of the Executive Committee was read by Rev. Geo. Whipple, the Corresponding Secretary, and referred to a committee consisting of Lewis Tappan, Esq.; Rev. Charles Avery, of Pittsburgh; Rev. J. C. Webster, of Hopkinton; Rev. S. H. Peckham, of Lunenburgh; Rev. Mr. Stone, of Gardiner; and Rev. G. Whipple, of New York. In the evening, the annual sermon was preached by Rev. David Thurston, of Winthrop, Maine, from Matthew 3: 10, "Now, also, the axe is laid unto the root of the tree," &c. Wednesday was devoted to the business of the Society, an account of which we shall give next week, from our own reporter, who is in attendance.

ABSTRACT OF THE ANNUAL REPORT.

This Society was formed three years ago, by a Convention of friends of Bible Missions, held at Albany. Since the last annual meeting, the Committee have heard of the death of two missionaries in foreign lands. Mr. Carter died at the mission-house in Kaw Mendi, West Africa, July 25th, 1848, just eight days after his arrival there. Mr. Caswell died at Bangkok, Siam, Sept. 25th, the day before our last annual meeting at Hartford. The blessing of God has been given to the labors of our missionaries, both at home and in the foreign field. The number of contributors to the funds has been enlarged. The annual receipts have risen (25 per cent.) from $17,095 to $21,890. Seventy-six life-members have been added, by the payment of $30 each, by themselves or friends.

The following summary presents a view of the operations of the Society, and its present condition.

FOREIGN MISSIONS.

Whole number of Missions,	6
Stations,	10
Ordained Missionaries in the field, or to sail in October,	11
Of whom are Physicians,	2
Physicians not ordained,	2
Other male assistants,	8
Whole number of female assistants,	22
" " Laborers sent from this country,	43
Native Male assistants,	3
" Female "	1
Whole number in the foreign field,	47
Number of Churches,	9
Communicants added to six churches,	83

HOME MISSIONS.

Missionaries aided, the whole or a part of last year,	17
Members received to 11 churches, by letter, 73 on profession, 71	144

To which add Rev. C. B. Ray, who is laboring as City Missionary among the colored population of New York; Rev. J. J. Rice, laboring among the fugitive slaves in Canada, and Mr. J. W. Gillespie, colporteur in Kentucky.

MENDI MISSION,—KAW MENDI, WEST AFRICA.

Missionary, Rev. George Thompson;
Native Assistant, Thomas Bunyan;
Under appointment, Mr. J. S. Brooks, Mrs. Fidelia Coburn Brooks, Mrs. Thompson, and Sarah Kinson (Margru), a Mendi African.

The providences of God in relation to this mission have been peculiar. Ten years ago, forty Africans, recently stolen from their native land, were captured, in the Spanish schooner *Amistad*, near the shores of Connecticut. After a long and severe struggle on the part of their friends, against the courts and Government of the United States, and influential citizens thereof, they were declared by the Supreme Court to be freemen, and guiltless of any breach of the laws of our country or of nations. After their freedom was secured, a portion of the funds so freely contributed by anti-slavery men, for their defense, remained in the hands of the committee who had the general management of it. These funds they determined to expend in sending the Africans back to their own country, and to send with them a suitable Christian Mission. As the money had been contributed by anti-slavery men, on anti-slavery principles, there would have been a manifest impropriety in placing it in the treasury of any missionary society into whose councils slaveholders are admitted, or whose missionaries or mission churches are involved in the sin of slavery. A new Organization was therefore commenced. Two ordained missionaries were sent out with them, one of whom was obliged, by ill health, to return immediately; so that there has never been but one in the field: and for nine months after the death of Mr. Raymond, the only representative of the society was a converted Mendian. Yet the mission has made almost continual advances. At one time, the school had nearly one hundred scholars. During most of the time, the country has been eaten up by famine, and the mission has been surrounded by war. The last year's report announced the arrival of Messrs. Thompson and Carter at Sierra Leone. They were four weeks in going one hundred and thirty miles, to Kaw Mendi, with much hardship and exposure. Mr. Carter's first and last missionary work was, to gather the children of the school, and other attendants at the mission, for prayer. Mr. Thompson's first work was, attendance at the death-bed of his associate; and his second, assisting to make his coffin:—his first sermon, at the funeral of him to whom he had looked for counsel and aid. His death is ascribed to hardship and privation, not to the unhealthiness of the climate.

Mr. Thompson's arrival, so long after the decease of Mr. Raymond, was hailed by the school with the most clamorous joy. They rushed to meet him in a mass. The children that had been taken away were brought back; but so great was the scarcity of food, that Mr. T. was compelled to refuse them, unless their parents would provide food for them. Some complied, and good results are expected. Nearly seventy children are under the entire control of the mission, being only sentenced to slavery or death by its protection. Their improvement, both in school, and in agricultural and mechanical employments, is quite satisfactory. The numerous chiefs about the mission are friendly. Mr. Thompson has relieved the mission from the expensive custom of making presents to them, by proposing to remove farther inland, where the exaction could not be made. The instant reply of the chiefs was, "No, you must not go; we like you; you must stay here; the country is yours." The mission, situated in the midst not only of slavery but of the slave trade, refuses to give the least countenance to the idea that man can possess property in man, not even allowing the chiefs to carry any man, bound, across the mission premises.

The good effect of the opposition shown to slavery, together with the direct appeals of the missionaries to the principal men of the different tribes, is beginning to manifest itself. Slavery, and the reduction of men to slavery, are, however, so intimately connected with their savage life, that rapid progress cannot be expected, except in connection with revivals of religion, and the conversion of men to God. Since Mr. Thompson's arrival, the chiefs have made a law, that a man found stealing may be shot down, or, if caught, must be sold as a slave. Mr. Thompson remonstrated with them, but they justified themselves by the much-abused plea of necessity. Sugar cane and cotton grow well in that country, and the Committee wish to send out some one who can introduce their cultivation.

The present condition of the mission is promising. Soon after Mr. Thompson's arrival, he reported the hopeful conversion of Maria, one of the captives of the *Amistad*, who, at the latest dates, appeared remarkably well. A line from Mr. Bunyan, recently received, states that the Lord had begun his good work there, and that some of the school children, and of the men attached to the mission, were crying out for the salvation of their souls. Sarah (Margru) has made commendable progress in study, during her three years' residence in this country, and expects to return to Africa in October, in company with Mr. and Mrs. Brooks. Two of the three captive girls will then be helpers at the mission—both pious; the third is deceased. Some of the *Amistad* men are connected with the mission. The Committee put forth an earnest plea for more help to Africa. They have resolved to send another family as soon as they can be found, and have some hope of sending them with Mr. and Mrs. Brooks. But what are they, in so wide a field? Mr. Raymond always regarded Kaw Mendi as but the first of a chain of posts stretching far away into the interior. The advantages of the field for missions, and the advantages of this Society for the field, on account of its opposition to slavery and caste, are fully set forth in the Report.

WEST INDIES.—ISLAND OF JAMAICA.

One Mission: Four Stations, and Two Outstations: Sixteen Missionaries and Teachers.

Brainerd.—Missionaries, Rev. W. H. Everts and wife

to historic Protestantism; others, dissenters for fifteen or twenty years, having lived to this day in the most complete ecclesiastical isolation: in short, individualities the most diverse were present. There were also two quite diverse tendencies drawing the Synod into opposite parties: one tendency to fortify the independence of each individual church, and another tendency seeking above all to give reality and force to the bonds of union which should be formed. But thanks to God all these diversities, little by little, and under the manifest influence of the Holy Spirit, were sunk in one melting unanimity. The debates on certain questions were long and animated. It seemed in commencing the discussion of this or that article, that the body never could come to an understanding, but that a majority must be formed which would carry its point over the minority. But acting in the fear of God, we always ended by coming to an agreement and finding a common ground on which we could build together. The article which called forth the most animated discussion was the following condition which the Committee on the Constitution proposed as a condition to every church which might wish to enter the Union: "To provide for its expenses by voluntary contributions, and not to receive any aid from the State." Two whole days, from nine o'clock in the morning till five in the evening, were devoted to the discussion of this point, which encountered at first warm opponents. It seemed to them extreme and imprudent to impose such a condition: "Why exclude from our Union a church in other respects faithful, which wishes to enter it, simply because it receives some aid from the State? Why alarm and wound by such a declaration many pastors and churches now united to the State, but who would one day think of joining us provided we take care not to irritate them to-day? Why not be content to live ourselves without receiving any aid from the State, but without peremptorily declaring a principle as yet so little favored by Christians? Why, in a word, go beyond the sentiment as yet hardly formed on this subject in our churches themselves?"

What we said in reply to these arguments I need not tell you, for you will doubtless answer them yourselves. The proposed article was warmly defended, among others, by Revs. *Edmond de Pressensé*, *Léon Pilatte*, *Louis Bridel*, as well as by the eloquent chairman of the Committee, Count *Agénor de Gasparin*. Several other brethren spoke to the same effect, and the opponents ended with being convinced and with accepting the proposal of announcing the *voluntary* system as the basis of our Association. The article was adopted as I gave it above. On Saturday the 1st of September—a date which will remain in all our memories—we adopted *unanimously* the Constitution which had been twice discussed in all its details. The Synod was then called upon to designate the central ecclesiastical body to serve as a bond of union between the churches during the interval of the sessions of the Synod. This *Executive Committee*, which is to put the Constitution into active operation, and to take several measures of great importance to our churches in future, consists of five members; it was elected by ballot, but by a sort of fraternal concert beforehand every name taken from the urn had a suffrage unanimous with the single exception of that of the person elected. Thus it was constituted of men inspiring general confidence and representing various shades of the Assembly: two laymen, formerly Catholics, Messrs. Victor *de Pressensé*, senior, and Aug. *Mounier*; two pastors, one the Rev. Frederic *Monod* who has recently come out from the National Church, the other Rev. Louis *Bridel* for ten years a dissenting minister; and lastly a former deacon of the Reformed National Church of Paris, Mr. Ch. *Meyrueis*. After these votes and elections, the Assembly, filled with gratitude to God who had so much blessed them during these fifteen days, rendered to Him fervent thanksgivings by prayers and the singing of hymns of praise. The members of the Synod then separated, after having cordially exchanged the kiss of peace and fraternal love. This touching scene will remain for life engraven on their hearts. Tears of tenderness and joy sparkled in every eye. Thus closed the constituent Assembly of the Evangelical Churches of France, the first which has been held since the revocation of the edict of Nantz, with the exception of special synods held in the wilderness during the persecutions. This humble beginning inspires us with high hopes, because we have felt the hand of God resting upon us and blessing us. The Holy Spirit, ardently sought and invoked, has answered us. Now may God help us to spread something of truth over that beloved France where error and infidelity have established their empire, and may our dear brethren in America love us and pray for us!

Yours truly,

LOUIS B.

FROM OUR CORRESPONDENT IN LONDON.

LONDON, Friday, 7th September, 1849.

No events of marked interest either at home or abroad. At home indeed one has scarcely anything to talk about but the cholera, and the weather. The former certainly engrosses much attention; the reports of deaths are eagerly looked for in the morning paper, and the rise or fall of the number of victims forms matter of anticipation and earnest discussion. To-day the tables inform us that 305 persons died yesterday in the metropolis alone; 355 in the country. There is great anxiety, and, at last, a stirring activity in respect of sanitary measures. The plan of visitation from house to house, to discover the cases of premonitory illness, is being organized in the city of London; and a great marquee-hospital is being erected on the east side of the late Fleet prison. Thus the progress of the disease has worked a curative reaction. No panic has been created, but the "better sort" continue to leave London, whenever their circumstances and avocations permit.

The weather, which has aggravated the disease, has been propitious to the harvest; the crops are safely garnered throughout England—at least almost wholly so; and the harvest is proceeding prosperously in Scotland. Everywhere the produce has been good, in some parts very large; the mean yield is expected to exceed the average. Prices of wheat and potatoes are falling, both in London and in the provincial marts.

The attention which we in London spare from the cholera, is nearly all engrossed by the case of Patrick O'Connor's murder. The suspected criminals, Manning and his wife, were examined yesterday, and will be so again to-day; nothing new has been discovered. They will be to-day committed for trial.

In France, the President continues to make progresses in the provinces, and there meets with complaisant bishops who bless him, loyal mayors who flatter him as the political representative of order, and the personal representative of the Emperor. His tour journeys have been more productive of popularity than the first; he speaks everywhere with reserve, but with much dexterity and tact; his "cause" is certainly gaining ground. As, however, his position with the French in general improves, particular parties who have hitherto supported him become jealous. The *legitimists* are said to be so alarmed at its progress, that they no longer praise him at the expense of Louis Philippe; but push more strenuously their own projects in behalf of the Duke of Chambord.

At Rome, General Oudinot has declared his mission at an end, and yielded the command to General Rostolan. The behavior of the French troops has been exemplary since their entry of Rome, and their personal unpopularity almost worn away. This change of opinion has been assisted by an understanding that the French government are keeping a strong curb on the reactionary intentions of the Cardinal government at Gaëta. It is said that very serious communications have passed between Paris and Gaëta; and that the last letter from Paris so strenuously and plainly insisted on the adoption of more liberal counsels, that the Pope and his advisers were alike mortified and alarmed. Accounts from Paris yesterday, (Thursday morning) are discrepant as to the Pope's intentions. The *Opinion Publique* states, "on the best authority," that he has positively refused to go to Rome on the conditions which have been dictated. But the *Constitutionnel* states, on similar authority, that he has accepted the terms, and resolved to return. The latter paper is the most likely to know; but still, circumstances, on the whole, make the first paper's statement the most probable.

From Vienna there is scarcely a scrap of *certain* intelligence as to the fortress of Comorn, or as to Kossuth, Bem, Dembinski, and the other leaders. One only knows that Comorn had not surrendered on the 31st of August. The Magyar leaders are, most likely, in the safe keeping of the Turkish frontier authorities.

The "German Unity" proceeds in a sort of fashion. Prussia has notified that the 15th of September is the last day for definitive adhesion to, or rejection of the constitution agreed to by the Three Kings; after that date she will consider her protocol closed, and will proceed practically to carry out the Boad. Hamburgh's example has been followed by Bremen; and Lubeck also will most likely join Prussia and the Three Kings. Hanover hesitates—the ministry and people at issue.

The somewhat fierce and provocative tone of your State newspapers on the Musquiro question, has not given it interest enough to call for comment by any of our metropolitan organs. OXON.

RELIGIOUS INTELLIGENCE.

REV. DR. KREBS, pastor of the Rutgers'-street church, in this city, has been elected a Corresponding Secretary of the Presbyterian Board of Domestic Missions. The decision of Dr. Krebs upon this call has not yet been announced. We should regret his removal from a position in which he has labored so acceptably and usefully for many years.

CONGREGATIONALISTS OF NOVA SCOTIA.

Rev. R. M. Chipman, of Athol, Mass., has recently spent some weeks in the Provinces of Nova Scotia and New Brunswick, partly, we believe, for some genealogical inquiries, and partly with a view to learning the state of religion, and especially of the Congregational churches there. He has kindly furnished the following table for the Congregational Almanac. He also reports favorably on the order and activity of the churches; although the compilers of the *Nova Scotia Almanac*, professing to give lists of all the ministers of all denominations, have not given the name of a single Congregationalist:

Congregational Union of Nova Scotia and New Brunswick.

Churches.	Pastors.
Chebogue,	Frederick Tomkins.
Halifax,	W. H. Heudebourck.
Liverpool,	Sydney Smith Mirkland.
Musquodoboit,	—— Pearl.
St. Johns,	Charles Mackay.
Yarmouth,	Frederick Tomkins.

The next annual meeting is to be at the city of St. Johns, N. B., "on the Thursday following the first Sabbath in July."

SOURCES OF SUPPORT TO THE BOARD.

The recent meeting of the American Board will give interest to the following table, which we copy from the last year's report, page 123, showing at a glance what was received, in each of the years 1839, 1840, 1843, and 1848, from each State of the Union which gives more than $1000. We have added the number of corporate members of the Board in each State.

	1839.	1840.	1843.	1848.	
Maine,	$6,279	$8,170	$7,822	$7,013	6
New Hampshire,	8,953	10,121	10,052	10,230	6
Vermont,	8,979	9,428	10,022	10,487	6
Massachusetts,	48,191	79,785	73,369	73,418	43
Connecticut,	31,735	33,962	37,259	37,977	19
Rhode Island,	1,631	1,522	2,957	2,423	1
New York,	48,554	47,848	45,828	52,976	49
New Jersey,	5,189	5,795	6,486	10,771	11
Pennsylvania,	12,823	10,217	10,558	10,735	20
Maryland,	1,272	1,297	786	2,554	2
Virginia,	392	2,329	2,444	732	3
Ohio,	7,628	9,362	9,874	9,060	8
Michigan,	318	537	1,263	3,285	1
Indiana,	680	672	928	1,003	0
Illinois,	2,240	3,024	1,948	5,235	1
Missouri,	1,438	914	475	1,097	3
Tennessee,	1,462	2,760	1,940	1,151	1
Georgia,	2,459	2,191	1,170	1,559	0

Of the $254,056 received by the Board last year, $141,548, or 55 per cent., came from the churches of the six New England States; $74,820, or 29 per cent., from the three Middle States; $16,583, or 6 per cent., from four Western States; and $7,093, or 2 per cent., from five Slaveholding States. Massachusetts contributed 28 per cent., New York 20 per cent., Connecticut 14 per cent., New Hampshire, Vermont, New Jersey, and Pennsylvania, each a little over 4 per cent., and Ohio a little under the same proportion. The five Southern States named gave together one dollar more than the new State of Michigan.

Of the Corporate Members, New York has 26 per cent.: Massachusetts 23 per cent.; Connecticut and Pennsylvania each 10 per cent.; New Jersey 6 per cent.; Ohio 4 per cent.

WORCESTER COUNTY, MASS. — A friend in the northern part of the county writes, Sept. 20: "Our Meeting of Association was held yesterday. Dysentery has been very prevalent and unusually mortal in our vicinity; but our churches and congregations here, as in your city, have suffered less than the community generally."

PROHIBITING MEATS.—Bishop Hughes has issued an official notice that, in consequence of the almost entire disappearance of cholera, the "dispensation" allowing the eating of flesh meat on all days, is rescinded, and the usual prohibition is enforced. Whether it will be practicable to restore to the conscience of the Roman Catholic people the conviction that there is *sin* in eating flesh on Friday, after seeing how easily this rule was set aside by the Bishop, we cannot predict.

CLERICAL VETO.—The "Bishop of New Jersey," among other high prerogatives which he claims as pertaining to his office, assumes the right, by virtue of his seat as chairman of the diocesan convention, of determining who shall or shall not sit and speak and vote as members of the convention, and of deciding all questions of order, without appeal. A committee of the convention published a report on the subject, in which they say:

"Whatever in a course of Theological development, individuals may think of *Episcopal infallibility*, it is a doctrine unknown to the Church: and therefore it will be conceded, we suppose, that a Bishop *may*, by possibility, *err*. And then, persons aggrieved have no remedy, but in a quiet submission to what they honestly believe a misunderstanding of their rights, and a withholding of that which, as members of the Convention, they believe to be pledged to them by the Constitution. This claim of submitting every dubious case to the Bishop's sole judgment, destroys everything like dignity, *err*. And then, persons aggrieved have no remedy, but in a quiet submission to what they honestly believe a misunderstanding of their rights, and a withholding of that which, as members of the Convention, they believe to be pledged to them by the Constitution. This claim of submitting every dubious case to the Bishop's sole judgment, destroys everything like dignity, and independence, and self-respect in this Convention, as an organized body of Christians and churchmen."

The *Episcopal Recorder* says, "We are sorry to add that a majority of the body seem to be so overpowered by Episcopal influence" that they submit to the claim. We have heard of claims equally exorbitant even among Congregational clergymen; but not submitted to by the churches, and generally disapproved by the ministers.

SABBATH CONVENTION AT ST. LOUIS.—A convention is to be held this week of delegates from all the Protestant churches in the county of St. Louis who may think proper to be represented. The object is to consult in regard to the better observance of the Sabbath. One great evil complained of is the frequency of riots, and tumults, and street fights, on the Sabbath, *a la* Philadelphia.

"Of late no Sabbath passes without a riot, often accompanied by the lawless destruction of property, serious injury to persons, and not unfrequently loss of life, presenting a fearful omen of the future, unless public sentiment can be purified, and the majesty of the laws revived. As the invariable concomitant of this state of things, vagrancy and crime have greatly increased, and there never was a time in St. Louis when life and property were so insecure."

We notice, by the *Missionary Record* of the French Canadian Missionary Society, that the Synod of Canada has again appointed an annual collection throughout its congregations, in aid of that society. The collection last year was very productive. This year it is appointed for the third Sabbath in August. The same Synod also supports a missionary to the French Canadians, who labors in connection with the F. C. M. Society. This looks like feeling the responsibility that rests on Protestant churches, towards our Roman Catholic fellow subjects.

THE ANNUAL EPISCOPAL CONVENTION.—The annual convention of the Episcopal Church of the New York Diocese convened in this city on Wednesday, 26th inst. It is understood that the occasion has called together a large number of gentlemen, both lay and clerical, of distinguished position and ability, and that the proceedings of the ecclesiastical body will possess unusual interest. The question is to be brought before the convention, as we are informed, whether noncommunicant worshipers in the Episcopal Church are eligible to seats in the convention as representatives of their respective parishes—a right which has heretofore been claimed and admitted. Another question of a still more exciting character which is to be brought into discussion, is whether Rev. Dr. Onderdonk shall be restored to his Episcopal functions in this diocese. The proceedings of this dignified body will attract a large share of the public attention, and we shall present a complete and accurate report of them in our columns.—*Tribune.*

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PLYMOUTH CHURCH, BROOKLYN.—This church, which is constructing in Orange-street for the use of Rev. H. W. Beecher's congregation, is far advanced, and will be ready for occupancy by January 1st. The interior plastering, cornices, &c., will be finished this week. It is 109 feet in length by 80 in width, and is calculated to accommodate 1800 individuals. The seats will be arranged on the semicircular plan, and the gallery will extend on all sides—the choir and organ occupying a space in the rear of the pulpit. The building is destitute of a steeple, with the exception of a sort of tower for the bell, over the lecture-room. The latter is a spacious apartment immediately in the rear of the church. Over the lecture-room is the Sabbath-school room, also "social circle" rooms, as they are called, designed as places of meeting for the church members to promote acquaintance and familiarity. The contract price for the building is $25,000. It is estimated that the furniture will cost $5,000 more, and the organ $3,000. The sum of $31,000 has been subscribed, and $15,000 or $16,000 paid in.—*Jour. of Com.*

THE UNION THEOLOGICAL SEMINARY.—The present term of this institution began on Wednesday last. The new class will probably number over 30 members. During the last twelve years 267 young men have gone out from that Institution, the most of whom, upon the completion of their studies, at once entered upon the Foreign or Home Missionary field. Of the 64 who graduated during the years 1847 and 1848, four went as missionaries to Southern and Western Africa, four to India, three to the Sandwich Islands, two to California, one to Persia, one to Syria, two to Turkey, and one to China. By the decision of Judges Duer, Campbell, and Mason, given on Saturday, in relation to the legacy of Jas. Roosevelt, Esq., it is believed that a sum which will vary not much from $25,000 was secured to this Institution.—*Jour. of Com.*

The New York Bible and Common Prayer Book, and the Episcopal Tract Societies, state, in their reports for 1848, their joint income to be $7,851. Of this sum, $1,000 is paid as salary to the agent and treasurer, $100 to a boy, and $331 for rent, insurance, twine, packing-boxes, &c., making a total of *fourteen hundred and thirty-eight dollars*, or more than one-fifth of the whole amount.

REVIVALS IN WALES.—In a letter from the Rev. S. Griffiths, to his sons in this city, we learn that a good and great work is going on in the Congregational and Calvinistic churches in the Principality. Two churches in his vicinity had received two hundred accessions within a few weeks.—*Cin. Watchman.*

THE CALVINISTS AT WORK FOR THE METHODISTS.—Rev. C. P. Bragdon, book agent of the Methodist Church at Auburn, writes, in the *Northern Christian Advocate*, that the American Tract Society, and its kindred Institutions, which he says are Calvinistic in their tendency, are actually furnishing to the Methodist churches and congregations, from *one-half to seven-eighths of all* their religious reading. This is a frank and generous acknowledgment of the power and success of the publishing Institutions of the Calvinistic Church. They will undoubtedly experience great pleasure in doing so much for their Methodist brethren.—*Genesee Evang.*

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The *Journal and Courier* adds:

"A great many speeches were made during the day and evening, all of which were to the point, and evinced much earnestness and talent. All the business of the Convention was carried through with great harmony, and but one sentiment and feeling seemed to animate the members—that of obtaining their *rights* as free born citizens of the United States. We have no doubt the sentiments which will go forth from the Convention which assembled yesterday, and which was represented by delegates from every section of the Union, will have great influence upon the action of our Legislature."

MISPLACED ECONOMY.—The legislature of New Hampshire made a great mistake in the narrowness of their appropriation for printing the annual report of Mr. Rust, the School Commissioner. The document is of great value, both as showing what has been done and pointing out what needs to be done for the improvement of the schools, and how to do it. Such a work, in order to have its proper effect, ought to go into every school district. Instead of which, they send only one or at most two to each town. Better save the money spent in giving useless swords to undistinguished generals, and carry out the school reform with unbroken vigor.

ROCK SALT FOR THE NORTH-WEST.—A new line of trade has opened through Canada, by the arrival of some cargoes of rock salt from the island of Ivica for the dairies and pork-houses of the Western States. This may become an extensive commerce, as it is known that rock salt is far preferable to sun salt for the preservation of food.

CABET.—It seems the soil of Illinois is no more favorable to Socialism than that of France and Texas. Poor Cabet and his Icarians, at Nauvoo, are in trouble and collision, and advertising their quarrels to the world in the newspapers:—Cabet advertising his men as absconding "in contempt of the most sacred and formal engagements," and the Icarians inquiring whether those who have given their all to purchase the property, have now any title in the land.

FREE-LABOR COTTON.—The Free Produce Association, at Philadelphia, in their last annual report, recount the proceedings of their agent, who had passed through all the Southern States except Arkansas and Texas, making inquiries in regard to the supply of cotton and other products of that region, raised exclusively by free-labor. A full supply of cotton was found for the free-labor manufactories in Philadelphia, and in addition, 400 bales were sent to Liverpool for the accommodation of friends in England, who are willing to bear a living testimony against slavery by refusing to purchase or consume the products of slave-labor. In regard to the society's store of free-labor goods in Philadelphia, the report says:

"A constant improvement in the quality and style of goods has been effected, and the price at which they have been sold very much reduced from former rates. It is an encouragement to those who have taken this labor in hand, that there has already, this spring, been a larger demand than heretofore for these goods in quantities, for sale again. It is particularly encouraging to find that our enterprising friends, proprietors of the free-produce stores in New York, and Mount Pleasant, Ohio, feel justified in providing a large stock of free-labor goods. Besides, a considerable number of merchants in several of the Northern and Western States, including Iowa, have purchased a little assortment from the Philadelphia store, demanded, they say, by a portion of their customers. Some of their customers are not members of our Religious Society, but are as earnest as any of us in their maintenance of this testimony against Slavery. Methodist churches and congregations, from *one-half to seven-eighths of all* their religious reading. This is a frank and generous acknowledgment of the power and success of the publishing Institutions of the Calvinistic Church. They will undoubtedly experience great pleasure in doing so much for their Methodist brethren.—*Genesee Evang.*

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Resolved, That to deprive any class of men of this invaluable and inalienable right, and for a pretense release their property from a State tax, when at the same time they must bear their part of the expenses of the General Government, is not to be considered a favor, but is rather a measure calculated to fix upon them more deeply the invidious mark of political degradation.

The *Journal and Courier* adds:

"A great many speeches were made during the day and evening, all of which were to the point, and evinced much earnestness and talent. All the business of the Convention was carried through with great harmony, and but one sentiment and feeling seemed to animate the members—that of obtaining their *rights* as free born citizens of the United States. We have no doubt the sentiments which will go forth from the Convention which assembled yesterday, and which was represented by delegates from every section of the Union, will have great influence upon the action of our Legislature."

MISPLACED ECONOMY.—The legislature of New Hampshire made a great mistake in the narrowness of their appropriation for printing the annual report of Mr. Rust, the School Commissioner. The document is of great value, both as showing what has been done and pointing out what needs to be done for the improvement of the schools, and how to do it. Such a work, in order to have its proper effect, ought to go into every school district. Instead of which, they send only one or at most two to each town. Better save the money spent in giving useless swords to undistinguished generals, and carry out the school reform with unbroken vigor.

ROCK SALT FOR THE NORTH-WEST.—A new line of trade has opened through Canada, by the arrival of some cargoes of rock salt from the island of Ivica for the dairies and pork-houses of the Western States. This may become an extensive commerce, as it is known that rock salt is far preferable to sun salt for the preservation of food.

CABET.—It seems the soil of Illinois is no more favorable to Socialism than that of France and Texas. Poor Cabet and his Icarians, at Nauvoo, are in trouble and collision, and advertising their quarrels to the world in the newspapers:—Cabet advertising his men as absconding "in contempt of the most sacred and formal engagements," and the Icarians inquiring whether those who have given their all to purchase the property, have now any title in the land.

THE QUEEN'S DICTIONARY.—By the following letter from "C. Meyer, Secretary to H. R. H. Prince Albert," to Mr. Bancroft, American Minister, dated June 20, 1849, it will be seen that the Queen has got her Dictionary:

"SIR,—I have the honor to inform your Excellency, that Her Majesty the Queen has accepted, with great pleasure, the copy of the last edition of Webster's English Dictionary, which, according to the directions you gave me, was laid by me before His Royal Highness Prince Albert, and was presented afterwards by the Prince to Her Majesty, on the part of the publishers, Messrs. Merriam; and I have been commanded to express to your Excellency, and to beg of you to transmit to Messrs. Merriam, Her Majesty's gracious thanks for this beautiful present, which Her Majesty highly values, not only on account of the great merits of the work itself; but still more so, as a sign of those feelings towards Her Royal Person on the part of a large portion of the Anglo-American nation which your Excellency informed me it was intended to represent, and which, after the political disunion which has taken place between the United Kingdom and the United States, could not have found a more appropriate way of expressing themselves than the presentation to Her Majesty of a work on the English language, which directly refers to that powerful and indissoluble bond by which the two cognate nations on the Eastern and Western side of the Atlantic, will forever remain united. Your Excellency, as well as Messrs. Merriam, will no doubt feel great pleasure in learning, that Her Majesty has placed the work presented through your Excellency amongst the few selected volumes which compose her own private Library. I have the honor to be, Sir, your Excellency's faithful servant."

NORWAY.—The *Congregationalist* has a long and interesting account of the state of religion in Norway, based upon an article in a German periodical. Although Norway is now under the same Government with Sweden, and the Church is Lutheran, like the Swedish, the two ecclesiastical organizations are entirely distinct. The king is the head of each, but his power is greatly limited. The old Lutheran confessions and forms are retained as they were in the 16th century. Between 35 and 40 years ago, there was a great revival of religion, in its life and power, under the labors of Haus Nielsen Hauge.

"He was a zealous and indefatigable preacher and reformer. The Christianity he inwardly experienced, he faithfully proclaimed. He felt that the most effective means to secure repentance was, to preach that God so loved the world as to send His Son to die for it. Still he was not without faults. His temperament and his early training led him to dwell too much on the terrors of the law. Springing from the laity, feeling deeply their wants, and not educated for the clerical office, he would naturally cherish little sympathy for the clergy, and, by his representations of their inefficiency and deadness, to send awaken their suspicions and hostility. He performed a good and great work, but it was not complete: other influences were needed."

The founding of the University of Christians, in 1812, aided the work. Many of the first students were awakened, and made instrumental, by their preaching, in extending the awakening, especially among the youth. A third class of influences ought to satisfy all minds, both in Europe and America, that *freedom in religion* is intimately connected with the advancement of religion, and that this measure is wholly unattended by the dangers generally apprehended by the advocates of Church and State—the multiplication of sects, the deprivation of pastoral support, and the diffusion of a general indifference. It is thus described:

"Since 1741, a law existed in Norway which forbade, under a severe penalty, all public or private preaching of the gospel, on the part of any one not legally called to this office, consequently of all laymen. This law, which had been allowed to sleep for many years, was revived when Hauge appeared. He suffered a ten years' imprisonment, and was made to pay heavy fines. This intolerance aroused the body of the people, who saw that popular preaching, which, as a general thing, was rich in blessings only, was now to be branded as illegal. The Storthing, mindful of its call to go hand in h

Editors' Table.

THE THEOLOGICAL LECTURES OF THE LATE REV. DAVID BOGUE, D.D. Edited by the Rev. Joseph Samuel C. F. Frey. Two volumes in one. Second Edition. New York: Harper & Brothers.

How this work has reached a second edition we cannot divine, unless the first was all worked off upon the victims of the original subscription. Had the present publishers examined it in the light of our former notice (see No. 18), they would never have suffered it to go forth with their imprint. Bogue's Theological Lectures, forsooth! The merest skeletons from a student's note-book, set forth under this imposing title! We gave some specimens of this in the previous notice, but as those may not be easily recalled by the reader, we will add another. The mystery of the Trinity is thus luminously expounded. In Lecture XXVII, on "The Personality of Father, Son, and Holy Ghost," it is remarked, as a general head:

III. *These, though spoken of as three persons, are but one God.*

1. Threefold personality, not contrary to divine unity.

2. They are three-and-one, not in the same, but in different respects.

3. When Sacred Scripture speaks of Deity, it includes these three.

No proof is offered, nor explanation given, of any of these points. Then follows another general head:

IV. *We cannot exactly determine wherein the personality consists. Here is the mystery. Unless to attempt it by resemblances. As to read of*

1. Philosophical persons.
2. Political persons, or modal.
3. In the Trinity, persons may be either of these.

4. The doctrine of the Trinity is above the comprehension of the human reason, but is not contrary to it.

Such is the style of the book throughout. Seldom do we find a thought or an opinion of Dr. Bogue; nor anything beyond the bare statement of the topics which *should be treated* in a system of theological lectures. The only way in which the book can be of use to a minister is, the way in which Simeon's skeletons, and kindred works, are of use to such as have not ingenuity or patience to plan their own sermons. And as we would advise every minister, and especially every young minister, to discard all such helps, or to use them very moderately, we cannot recommend these dry, skeleton "lectures," even for that purpose; though one might preach both volumes straight through, without being guilty of plagiarizing from Dr. Bogue. The theological student, or the newly settled minister, who is making up a library from his scanty income, had better not buy Bogue's Lectures. If older ministers do not know better than to buy such a book, or to subscribe for a book under a high-sounding title, they deserve to suffer, as did the writer, in a penalty of *three dollars*, which he paid as a subscriber to the first edition. The money might have been given as a charity to the Rev. Joseph Samuel C. F. Frey, with some satisfaction; but it is hard to be victimized. However, the damage to Dr. Bogue's reputation is so much greater than that to our purse, that we will not complain. We have now on hand three copies of Bogue's Theological Lectures.—Who bids for the lot; or for "one, with the privilege of the rest?"

HALF-HOURS WITH THE BEST AUTHORS. Selected and arranged, with short Biographical and Critical Notices. By Charles Knight. Volumes III. and IV. New York: John Wiley, 161 Broadway. 1849.

The title of these volumes is an indication of the hurry of our times. There was a time when authors were read; next their "beauties" were set before the public in selections and abridgments; then came extracts of an hour's length; and now these are reduced to half an hour. What next?—unless authors shall be brought down to the measurement of a telegraphic manual! But since even the best authors must be read piecemeal, we are glad that the work of selecting these tit-bits has fallen into judicious and experienced hands. These volumes are uniform in size and arrangement with the two which have preceded them, and with Mr. Wiley's "Library of Choice Reading." They are books for a journey, for a leisure half-hour in the office, or for an evening's entertainment. The selections are made from every department of standard English literature; and they are arranged numerically according to the days of the year, every seventh one being suitable for Sabbath-day reading.

STORIES ABOUT ANIMALS, with Pictures to Match. By Francis C. Woodworth, editor of the Youth's Cabinet. New York: D. A. Woodworth, 135 Nassau-street, 1850.

This is one of the best kind of books for children, for with entertaining stories it combines useful knowledge and lessons of morality. In this respect it is far superior to books of fable or fiction. The aim of the author is to illustrate the instincts and habits of different animals by anecdotes from authentic sources; many of the stories are of what has fallen under his own observation. The author is so well known as a writer for youth that we need say nothing of his competence for the work which he has here undertaken. A simpler style would have been more to our liking, for the book is suited only for such children as have studied the dictionary. We would not have had it written in the language of the nursery, but if the author will take pains to write out in plain Saxon some of his sentences of Latin derivation, we think he will find them better suited to his purpose. Still a parent may read and explain these stories to a young child, and thus teach him by degrees the meaning of the hard words.

The wood-cuts, of which there are many, might have been better, but the appearance of the book as a whole is quite inviting. It will doubtless have a great sale at the "holidays."

THE BEST GOLD PEN.—It is a pleasure to say that this writing is performed with a gold pen that gives *perfect* satisfaction. It is soft and flexible as a quill, strong as steel, and sufficiently durable, since it neither rusts out nor wears out, and is warranted with fair usage. Perhaps it will oblige our readers to say, that an abundance of them, of equal excellence, and at moderate prices, may be found at Bard & Brothers, 101 William-street, N. Y. H.

LITERARY.

Mr. J. Wilson Croker is editing a new edition of Pope's works, to contain one hundred hitherto unpublished letters—to be published by Murray, London. G. P. Putnam, New York, is about to publish a complete edition of Goldsmith's works. The fourth volume of Fletcher's History of Independency has been published by Snow, London; it includes the history of the Westminster Assembly, and throws much light on the course of the Congregationalists in that body, and their noble stand for religious freedom.

Dr. Cheever's "Hill Difficulty" is reprinted in England, *with the author's name*. Sir Charles Lyell has a letter from the Messrs. Harpers, dated April 15, in which they say they have issued six editions of Macaulay's History, at various prices, ranging from 50 cents (2s.) to $4 (15s).

"At the expiration of the first three months, they had sold 40,000 copies, and other booksellers who had issued independent editions had sold about 20,000; so that 60,000 copies had been purchased in the United States at a time when about 13,000 had been disposed of by Longman & Co, in London, at the price of £1 12s. each."

The Smithsonian Institution will appropriate $30,000 a-year to the purchase of books for the library. It is a great pity so much of the accumulated interest was wasted on Robert Dale Owen's gim-crack of a building; otherwise we might have made a noble beginning at the foundation of the library. Mr. G. W. Blunt has published a forcible criticism on Prof. Davies's project of establishing an American First Meridian at New Orleans. It will greatly increase both the labors and the dangers of the navigator, without one compensating advantage. We have a property in the First Meridian at Greenwich, in common with all who use the English language.

For the Independent.

LONGINGS.

Weary, LORD, of struggling here
With this constant doubt and fear,
Burdened by the pains I bear,
And the trials I must share;
Help me, LORD, again to flee
To the rest that's found in Thee.

Weaken'd by this wayward will
Which controls, yet cheats me still,
Seeking something undefined
With an earnest, darken'd mind;
Help me, LORD, again to flee
To the light that breaks from Thee.

Fetter'd by this earthly scope
For the search and aim of hope,
Fixing thought in narrow bound
Where no living truth is found,
Help me, LORD, again to flee
To the hope that's fixed on Thee.

Fettered, wearied, burden'd, weak,
LORD, thy grace again I seek;
Turn, oh turn me not away,
Help me, LORD, to watch and pray,
That I never more may flee
From the love that's found in Thee.

D. F. R.

SELECTIONS.

Translated for The Independent.

Selections from Tholuck.

Spirit of grace, my Light and Counselor,
My Leader, Prophet, Advocate,
My Code. Thou, my Evangel
In my soul's deep, holiest cell:
Whom thou leadst on to deeds,
How little human teacher needs!

We so easily make ourselves dependent upon men, let ourselves be bound by the word, by the writings of the man of God, whom even God himself has sent to be a path-shower; and forget that "One is your Master." Oh! how easily is man inclined in the working-*tool* to forget the work-*master!* That is the old trouble! The dear God calls thee, and the doctor sends in his bill. How greatly disposed are we to make God's *angels* our *Savior!*

PARTICULARISM.

Some persons have such a *passion* for liberty—"the largest liberty"—that they are opposed to all rules, systems, and forms, "times and seasons" of devotion, of religious duty, public or private. But I think this sort of generalism is as bad in religion, as mere *general invitations* are in politeness. Such principles are *too* liberal—it is one pole of the sphere of *over-righteousness*. What is everybody's business is nobody's. So what is any and every hour's or day's duty, will stand a smart chance of being excluded from all. Human nature in its present predicament must have *outward laws*, must put on some yokes, and wear some sort of a harness, or it will go wild, and become good for nothing good. We all need *soul-braces* in order to keep us *up*, and few can ever quite afford to throw away their crutches, or let go of their leading-strings. We must use *under-girdings*, or our poor barks will be apt to go to pieces, especially in these times of overturnings and dismastings, of heavy seas and cloudy skies. *Religion* is the very essence of self-restraint, of self-limitation, of self-denial. It begins with *subjection*. It is giving up of nature to the higher law of God in Christ.

MISCELLANEA.

God is acknowledged only by acknowledging *entire dependence* upon him. This only is to *believe* in his existence. All short of such practical faith is mere atheism or sentimentalism. We are *true theists* only when we to some extent *realize* absolute dependence upon the One Almighty and Eternal, "All-in-all."

There is a subtle *delusion* operating upon us continually, that would persuade us that the *vox populi est vox Dei*; that the *prevailing* tone of morals or impression of religion is *infallible*; that the *many* are *right*, the *few Protestants wrong, of course*. This makes reformations and revivals so difficult. Because it is so almost impossible to convince people of *self-deception*.

If Christianity is compatible with, and befriended by any degree of intellectual or moral self-culture, then it must be more so by the *highest* in our power. For all perfections are equally of God, the author of the gospel and of nature.

Christianity is no farther unreasonable than the revelation of a *standard* of conduct is to a race capable of *being put upon the right track*. It is as reasonable as the only heart-sustaining hypothesis, that *all men* have a *Lord*, and that goodness is of more account with the universal mind than badness. It is as reasonable as the doctrine that *all* men are *not in the right*, but that *some* ARE *right*, and some are absolutely *wrong*.

The unbeliever in Christ *cannot bear reflection*. He has nothing to *fall back upon* when business or pleasures give out. When *ennui* or low spirits come in like a flood, then he must have *society* or go *crazy*. He can live happily only while his *gods* live. He cannot endure the company of his *own* "sober second thoughts."

Mysticism.

The *Massachusetts Quarterly Review* for September—the organ of Theodore Parker—in an article on *Angelus Silesius*, author of the Cherubic Pilgrim, who lived in the early part of the 17th century, enumerates the following characteristics of Mysticism. We are glad to have such an exposition from such an authority.

"1. Rejection of all outward authority, be it that of men or books, of Bibles or councils, of popes or reformers. The Jewish *bibliolatry* of the Protestant churches was no less an abomination to them than the heathenish idolatry of the Catholics and their belief in the infallibility of councils and popes. They acknowledge no authority but that of the Holy Spirit revealing himself in the hearts of men.

"Novalis says: 'The Holy Ghost must be our teacher of Christianity, not a dead, earthly, equivocal letter.'

"And Jacob Boehme: 'The written word is but an instrument whereby the Spirit leadeth us to itself within us.' 'Your councils and synods (speaking to the priests), your canons and articles, your laws and ordinances, are all mere devilish presumption. The Spirit of God in Christ will not be bound to any laws of men.'

"2. Rejection of all mere historical belief in the great facts of Christianity. The life of Christ, according to them, has a *symbolical* meaning, and only when thus understood and applied, does it become of value and benefit to us. Our belief must wear itself out in a faithful reproduction; that is, imitation of Christ's life.

"Jacob Boehme says: 'Christianity doth not consist in the mere knowing of the history and applying the knowledge thereof, saying that Christ died for us and hath paid the ransom for us, so that we need do nothing but comfort ourselves therewith, and steadfastly believe that it is so. Christianity is no such cheap and comfortable thing. Only he is a true Christian who is born of Christ.'

"Our Angelus expresses but the mind of all his brethren when he says:

'The cross on Golgotha can never save thy soul,
The cross in thine own heart alone can make thee whole.'

"Regeneration—that supernatural new birth of the inner man which has been a mystery to all Pharisees, Priests, and Levites, ever since the days of Nicodemus down to their last-fashioned representative in a New England pulpit, that miraculous transubstantiation of the earthly into the heavenly through the all-melting power of a divine love—is the characteristic center-doctrine of all Christian Mystics, from Saint John and Saint Paul to Jacob Boehme and Angelus.

"Let me quote once more Jacob Boehme:

"'Ye need not ask, Where is Christ? Is he in the baptism or in the supper? Is he in the reading of the Bible or in the hearing of the minister? Do but bend your heart, soul, and mind with all their strength unto Christ, that Christ may be born in you, and then ye have baptism and supper, Bible and minister within you in all places wheresoever ye are. Men tie us in these days to the history and to the material churches of stone, which are indeed good in their kind if men did also bring the temple of Christ into the churches. But many a man goeth to church twenty or thirty years, heareth sermons and receiveth the sacraments, and yet is as much a beast of the devil at the last as at the first: a beast he goeth into the church, and a beast he cometh out from thence again. What good end doth it answer for me to go to the material churches of stone, and there to fill my ears with empty breath? Or go to the supper, and feed nothing but the earthly mouth, which is mortal and corruptible? Cannot I feed and satisfy that with a piece of bread at home? What good doth it do the soul, which is an immortal life, to have the bestial man observe the form and venerate the shell of Christ's Institutions, if it cannot obtain the kernel thereof? Except a man be born again he cannot see the kingdom of God.

"'But the holy man, I mean the man who is born again, hath his church, wherein he heareth and teacheth, about him everywhere,—even in himself: for he always standeth and walketh, sitteth and lieth down in his church. He liveth in the pure Christian Church, yea, in the true Temple of Christ. The Holy Ghost preacheth to him out of every creature. Whatsoever he looketh upon, he seeth a preacher of God therein.'

"3. Another characteristic in the preaching of the Mystics is their yearning for rest. God, according to them, is a blessed stillness.

"Angelus dwells upon this in several of his Epigrams, as, for instance,—

"'Rest is the highest good, and if God was not rest,
Then heaven would not be heaven, and angels not be blest.'

"4. And lastly, they lay a great stress upon a perfect union with God. This, which at first sight seems merely an explication of what was already implied in the doctrine of regeneration, they carry sometimes so far as to destroy all individual distinction, and utterly to annihilate every thing human in the all-absorbing fire-ocean of divinity. The last two characteristics the Christian Mystics have in common with the Persian Mystics, particularly with the greatest of them, Dschelaleddin Pumi. No one, however, went further than Angelus, who in some of his epigrams carries this pantheistic confounding of the human with the divine to such a pitch as appears to us absolutely sinful and blasphemous. A single glance upwards to the stormy sky might have confounded such arrogance, and brought our philosopher on his knees."

From this last remark it is evident that Mr. Parker does not indorse all the views of the German Mystics. We subjoin a few couplets from the Cherubic Pilgrim. Some of them contain gems of spiritual life and beauty wrapped in a mystic vail.

"*The Dew and the Rose.*

"God's Spirit falls on me as dew drops on a rose,
If I but like a rose to him my heart unclose."

"*The Tabernacle.*

"The soul wherein God dwells—what church can holier be?
Becomes a walking tent of heavenly majesty."

"*Christ must be born in thee.*

"Though Christ a thousand times in Bethlehem be born,
If he's not born in Thee, thy soul is still forlorn."

"*God in me and around me.*

"To Deity am I the cask which it doth fill,
And it is my deep sea that doth surround me still."

"*Love's Transubstantiation.*

"What'er thou lovest, man, that too become thou must:
God—if thou lovest God; Dust—if thou lovest dust."

"*There is no Death.*

"I don't believe in Death. If hour by hour I die,
'Tis hour by hour to gain a better life thereby."

"*To Theologians.*

"Within this span of time, God's name ye will unfold,
Which in eternities can never quite be told."

"*Sigh for God.*

"God is a mighty sea, unfathomed and unbound.
Oh in this blessed deep, may all my soul be drowned."

"*The shortest way to God.*

"To bring thee to thy God, Love takes the shortest route;
The way which Knowledge leads, is but a roundabout."

"*Great gifts and small receivers.*

"Our great God always would the greatest gifts impart,
If but his greatest gifts found not so small a heart."

The following are bold pantheisms:

"*What I am and what I shall be.*

"I am a stream of Time, running to God my sea,
But once I shall myself the eternal ocean be."

"*Man transformed to God.*

"Before I was a Me, in God then was I God;
As soon as I shall die I shall again be God."

"*The drops in the Sea.*

"Drops mingling with the sea will all become the Sea;
So souls when blent with God, will themselves God then be."

"*The Crown of the Blessed.*

"What is the blessed prize? What crowns the victory?
It is the lily white of pure Divinity."

"*Beginning and End.*

"Where can I my last end and first beginning find?
There where God's heart and mine themselves together bind."

Visible Christian Union.

If, then, the visible manifestation of this unity be in itself so desirable, it is an object for which we are bound to make sacrifices. We should sacrifice to it our love of sectarian aggrandizement—our desire to control the opinions of our brethren—our strife for ecclesiastical power, and even, if it be necessary, the good opinion of the members of our own sect. Christ, and the members of his spiritual body, should be dearer to us than any human organization. If it be not so, where is our love of Christ? And if it be asked, how far shall this sacrifice be carried? I answer, up to the point of sacrifice of principle. We cannot, for the sake of unity, do wrong, or be parties to wrong doing; we cannot declare that to be true which we believe to be false; or perform, as an ordinance of Christ, what we do not believe that Christ has commanded. When this limit meets us we can go no farther. To go farther than this would be to surrender up a conscience void of offense, and to value union with men more than union with Christ. But so far as this it is our duty to go: we should testify our love to our real brethren in Christ, by uniting with them in everything, so far as we can do it without the surrender of truth and a good conscience. When this limit has been reached we must separate; but we should separate, not in unkindness, but in mutual love; cooperating in all, and always "keeping the unity of the spirit in the bond of peace." He who is not willing to do this, has much yet to learn of the spirit of Christ. He who is willing to render wider the apparent breaches which already exist between the various persuasions of Christians, and, by magnifying their points of difference, withdraw them farther and farther from each other, is wounding Christ in the house of his friends, and holding up the Church of Christ to the merited reproach of a thoughtless and gainsaying world.

And if it be demanded, in what way may we cultivate in our own hearts, and make manifest to others, this spirit of universal love to the whole body of Christ, the answer, from what has been already said, is obvious. We cannot do it by striving to convert all men to our individual opinions. To do this is manifestly impossible, when men enjoy freedom of discussion and investigation. Why should we wish to do it until we ourselves become omniscient and infallible? Nor should we strive to bring all men to imitate our particular practice. Differences in action must follow from the necessary differences of opinion. Why should we judge another man's servant? "To his own master he standeth or falleth." After faithfully and kindly setting forth the reasons of our belief and practice, we should rest. But we must go farther. Having done this we must still strive for unity. We must do this by cultivating in our own hearts a more fervent love to Christ; and just in proportion to our love to him will be our love to his image, as it is displayed in the members of his spiritual body. Overlooking the narrow limits of sect and party, we should cultivate a spirit of universal love to the whole assembly of the redeemed of every age, of every sect, and of every variety of social condition. Wherever the spirit of Christ manifests itself, there it should be sure of our sympathy. Whenever our brethren are in adversity, we should proffer them our aid; whenever they are in prosperity we should rejoice in their success. Wherever they are laboring to advance the interests of truth and righteousness, we should remember them, without ceasing, at the throne of grace, and unite our efforts with theirs, as we may have opportunity. It is thus that we shall bring the spirit of heaven down upon earth, and it shall be seen that God in the midst of us of a truth. Though separated in matters of opinion, as must be the case with honest, independent men, the disciples of Christ will still be one, and the world will believe that he is the Messiah sent by the Father.—*Dr. Wayland.*

[From Stanton's Sketches of Modern Reformers.]

The Edinburgh Review.

The *Edinburgh Review* has taught a Manchester calico printer how to take the government by the beard. In the forty-six years of its existence it has seen the British slave trade abolished—a devastating European war terminated—the Holy Alliance broken up, and its anointed conspirators brought into contempt—the corporation and test acts repealed—the Catholics emancipated—the criminal code humanized—the death penalty circumscribed—the reform bill carried, extending the suffrage to half a million of people—West India and East India Slavery abolished—the commercial monopoly of the East India Company overthrown—municipal corporations reformed—the Court of Chancery opened, and sunlight let in upon its doings—the common law courts made more accessible to the masses—the law of libel made endurable—the poor laws made more charitable—the game laws brought nearer the verge of modern civilization—the corn laws repealed—the Post-office made subservient to all who can raise a penny—the means of educating the poor increased—the privileges of the Established Church curtailed in three kingdoms—and a long catalogue of minor reforms effected, and dignity and intensity imparted to the popular demand for still larger concessions to the progressive genius of the age. And this journal may proudly say, that all these measures have received the support, and most of them the early, zealous, and powerful support, of the *Edinburgh Review*. These measures gained advantages from the advocacy of the *Review*, far beyond the intrinsic force of the arguments with which it supported them; as, indeed, did the party of progress whose oracle it was. Its brilliant literary reputation shed a luster around the most radical political opinions, clothing them in bright raiment, and giving them an introduction into the halls of the learned and the saloons of the noble. Its numerous articles on liberal and general education, especially those written by Sydney Smith, are above all praise. And while it impaled bores and charlatans in literature, and scourged quacks and villains in the State, it was no less a terror to hypocrites and oppressors in the Church. But candor must admit, that if it was generally a terror to evil doers in the name of religion, it was not always a praise to them that did well.

MISCELLANEOUS.

The Gospel shall Triumph.

Arabia's desert ranger
To Him shall bow the knee;
And Ethiopian stranger
His glory come and see.
With anthems of devotion
Ships of the isles shall meet,
And pour the wealth of ocean
In tribute at his feet:
For He shall have dominion
O'er river, sea, and shore,
Far as an eagle's pinion,
Or dove's light wings can soar.

Oh! for a Closer Walk with God.

A closer walk with God! Is not the wish presumptuous? May man, finite man, innocently indulge such an aspiration? May sinful man presume to walk with God—with the Infinite—discourse with the Father of his spirits—enjoy the friendship of Jehovah? Can it be, that rebels against the authority of God, contemners of his holy will, and despisers of his goodness and grace, may be restored to the friendship of their offended Sovereign? Have any of an fallen race been admitted to this high privilege? Wonder of wonders! This is not the dream of an enthusiast; it is not the wild raving of a fanatic.

"To this godlike hight some souls have soared

Men have walked with God. Enoch did it for centuries, here upon this same earth, and in the midst of abounding wickedness, he walked with God. Noah, too, walked with God when the wickedness of man was so great as to provoke the flood. Abraham, too, was called "the friend of God," and Moses talked with God, as friend talking with friend. Nor has it been vouchsafed to these alone. In later times, John says in behalf of all who believe: "Truly, our fellowship is with the Father and with his son Jesus Christ." It is the privilege of every believer, then, to walk with God. Nay, more; every sinner and daughter of Adam is invited to draw near to God, with the blessed assurance that he will draw nigh to them. All then may—you and I may—walk with God! Were but one favored individual of our race admitted to this "high calling,"

"How
Would others envy! how would thrones adore!
Because it's common, is the blessing lost?"

To walk with God! Oh, vain, vain, all else; all other honors, all other privileges. And yet, amazing stupidity! how indifferent are men to this high privilege! How few covet fellowship with God!

"Oh for a closer walk with God." How often we have sung this—but do we really desire it? Is it the wish of our souls? If so, then will no hinders? God is willing—nay, more than willing, he is anxious to welcome us to this fellowship. Then why are we sighing and longing still? Why are we not rather rejoicing in the unspeakable in the full fruition of this high privilege? Why are we not upon the mount with God?—*Herald of the Prairies.*

Duty of Mothers to their Children.

"*Mamma does not urge religion on me!*" said an intelligent little girl, in answer to an inquiry respecting religious knowledge. Oh, surely the child must have been mistaken. Thy mother may not use *compulsion* with thee, but does she not ply thee with motives, and persuasions, and tears, to become a child of God? If not, I pity thee. Who will be a friend to thee, and lead thee to the Savior, if thy mother do not?

Mother, is it true that you do not urge religion upon your child? Then your child runs the risk of being lost forever. For your daughter will be insensibly molded by you. Your influence over her is unbounded for evil as well as for good. If you are not exerting a happy influence over your children, you are still guiding them *unhappily*. Oh, Christian mother, in the name of our Divine Redeemer, I ask you, are you training your offspring for eternity or for time—for heaven or for hell? Who shall teach their infant lips to pray, if you do not? Who shall sow the seeds of virtue, as found in the Word of God, if you do not inspire your child with the love of it, if you do not watch and repress every rising exhibition of passion and folly? As the clay in the hands of the potter, the plastic heart of the boy or girl may be molded to purity and piety—*N. O. Press.*

Mother's Influence.

When residing among the Choctaw Indians, I had a conversation with one of their principal chiefs respecting the successive stages of their progress in the arts and virtues of civilized life; and among other things he informed me that at the first start they fell into a great mistake; they sent only their boys to school. They became intelligent men, but they married uneducated and uncivilized wives; and the uniform result was, that the children were all like *the mother* and soon the father lost his interest in both wife and children. "And now," said he, "if we would educate only one class of our children, we would choose the girls, for when they became mothers they would educate their sons." This is the point, and it is true. No nation can become fully and permanently civilized and enlightened where the mothers are not to a good degree qualified to discharge the duties of the "home work of education."—*Rev. S. Dyer.*

Randall's and Blackwell's Islands.

The Nurseries.—The Juvenile Department of the Alms House, known as the Randall's Island Nurseries, is well known to all our citizens, and has already been visited by many of them. There are now upon the Island 1,350 persons—of whom about 200 are adults, and the remainder pauper children. The number of children, as we learn from Mr. Stearns, the Superintendent of the Island, has greatly increased since the spring, when his charge began. The present inmates of the establishment are classified as follows:

Men,	48
Women,	157
Boys,	750
Girls,	395
At school, five hours per day (554 boys and 196 girls),	750
Not proper age for school (boys 87, girls 100),	187
Idiots (8 boys and 22 girls),	30
At work in the nurseries (men and women),	152
At work on the farms (26 men, 11 women, and boys),	41
Number of sick in hospital, Sept. 8,	174
Trades—Bakers 4, shoemakers 5, tailors 2, Coopers 4,	15

Of cholera there have been 144 cases on the island during the summer, many of them very severe. The deaths numbered 44, children and adults—leaving 100 who have recovered from the attack.

The Lunatic Asylum on Blackwell's Island.—There are four hundred inmates at present in this institution—of whom about 100 of the more violent, for greater comfort and security, are confined in the building known as the "Mad-house"—an isolated edifice, secure, but light and airy. A very small proportion of the patients, Dr. Ranney tells us, are really violent. Scarce three out of the four hundred are even confined to their room.

The Alms House.—Men, 377; women, 471; boys, 26; girls, 28. Total, 902. Of these, 760 are foreigners, and 142 natives.

Employed as nurses, room-keepers, &c.,	18
In the bake-house,	9
Washers and ironers (women),	6
Work in general (men and women),	15
Carpenters'-shop,	6
Tailoring,	9
Shoe and blacksmith's shops,	7
Boatmen and cartmen,	10
Unable to work,	45
Picking wool,	4

Stores consumed during the week ending Saturday, Sept. 8: Bread, 2,396 loaves; fresh beef, 2,82 lbs.; molasses, 760 quarts; milk, 728 quarts; potatoes, 12 bbls.; tomatoes, 4 bushels; snuff, 13 lbs., and tobacco, 26 lbs.; butter, 32 lbs.; sugar, 134 lbs.; coffee, 143 lbs. and tea 77 lbs.; Indian meal, 320 lbs.

[This statement includes only the principal articles of consumption. There are many others of small amount in detail, but which swell the aggregate to a high degree.]

The Penitentiary.—The number of persons now confined in the Penitentiary is 895. Of these, 72 are females, and 423 males; 285 natives and 610 foreigners. In the quarry 94 are employed, and 15 are detailed as boatmen. In the sewing shop 70 females are at work. In the hospital there are 93 men and 150 women.

The consumption of the past week was in part as follows: 2,660 loaves of wheat bread (wheat is now given altogether); 100 lbs. flour; 73 lbs. meal; 962 lbs. rice; 141 lbs. coffee and 43 of tea; 669 lbs. sugar, and 5,280 lbs. beef.—*Tribune.*

Kings and Queens of England.

FROM THE CONQUEST.

"First, William the Norman; then William, his son;
Henry, Stephen, and Henry; then Richard and John;
Next, Henry the Third; Edwards one, two, and three;
And again, after Richard, three Henrys we see;
Two Edwards, third Richard, if rightly I guess;
Two Henrys, sixth Edward, Queen Mary, Queen Bess,
Then Jamie the Scotchman; then Charles, whom they slew;
Yet received, after Cromwell, another Charles, too;
Next, Jamie the Second ascended the throne;
Then William and Mary together came on;
Till Anne, four Georges, and William, all past,
God sent Queen Victoria—may she long be the last!"

Norman Line.

William I	reigned from 1066 to 1087
William II	" " 1087 to 1100
Henry I	" " 1100 to 1135

House of Blois.

Stephen	reigned from 1135 to 1154

Plantagenets.

Henry II	reigned from 1154 to 1189
Richard I	" " 1189 to 1199
John	" " 1199 to 1216
Henry III	" " 1216 to 1272
Edward I	" " 1272 to 1307
Edward II	" " 1307 to 1327
Edward III	" " 1327 to 1377
Richard II	" " 1377 to 1399

House of Lancaster, or Red Rose.

Henry IV	reigned from 1399 to 1413
Henry V	" " 1413 to 1422
Henry VI	" " 1422 to 1461

House of York, or White Rose.

Edward IV	reigned from 1461 to 1483
Edward V	" " 1483
Richard III	" " 1483 to 1485

House of Tudor.

Henry VII	reigned from 1485 to 1509
Henry VIII	" " 1509 to 1547
Edward VI	" " 1547 to 1553
Mary I	" " 1553 to 1558
Elizabeth	" " 1558 to 1603

House of Stuart.

James I	reigned from 1603 to 1625
Charles I	" " 1625 to 1649

The Commonwealth.

Cromwell	reigned from 1649 to 1660

House of Stuart.

Charles II	reigned from 1660 to 1685
James II	" " 1685 to 1689

House of Orange.

William III & Mary II	reigned from 1689 to 1694
William III alone	" " 1694 to 1702
Anne	" " 1702 to 1714

House of Brunswick, or Hanover.

George I	" " 1714 to 1727
George II	" " 1727 to 1760
George III	" " 1760 to 1820
George IV	" " 1820 to 1830
William IV	" " 1830 to 1837
Victoria	" " 1837 to ——

Christian Inquirer.

Old Chairs at Interest.

Nobody in all the neighborhood interested me like Mr. ——; I love to think of the dear old gentleman. How pleasant was it to run into his bright little parlor, and sit by his side, hearing him talk or talking to him, reading to him or hearing him read, asking questions or listening to stories of old times when he was a boy. Though his frame bore the frosts and infirmities of three-score years and ten, they had not chilled his heart; it was still young and fresh, and brimful of kindness. It also held his purse-strings, so that from the little parlor streamed substantial blessings, as well as hearty love; and it happened that I had occasion to know how often they found their way to the humble lodging of a poor widow and her daughter.

These were the relics of a past generation, and they seemed to be almost strangers amidst the new one which had sprung up around them. They had, in a measure, outlived their connections, their property, their early friendships, and the poor make no new friends. Few cared for them, and they cared for few. The only light that warmed or cheered them was the setting sun of days gone by. But if this warmed them, it could not feed or shelter them, or hinder the embarrassments of poverty, had not the old man's purse come to their aid; and so steadily did he eke out the scanty income of the widow, that I sometimes thought he was like to make her believe that her last days were her best days. I used often to wonder why he was so thoughtful of her wants; when one hundred hats were sold, and what claim had she upon him?

One evening, in speaking of his early struggles, he said, "When Mary and I were married, we were young and foolish, for we had nothing to be married with; but Mary was delicate, and I thought I could take care of her best. I knew I had a stout arm and a brave heart to depend upon. We rented a chamber and went to housekeeping. We got together a little furniture—a table, bedstead and dishes—but our money failed us before we bought the chairs. I told Mary she must turn up the tub, for I could not run in debt. No, no. It was not long before our rich neighbor, Mr. ——, found us out, and kindly enough she supplied our necessities. I had a dozen chairs were added to our stock. They were old ones, to be sure, but answered just as well for us. I shall never forget the new face those chairs put upon our snug quarters—they never looked just right before. The tables are turned with Mrs. M. and me now; she has become a poor widow, but she shall never want while I have anything, never!" cried the old man with a beaming face. "I don't forgot those old chairs."

Ah! now the secret was out. It was *the interest of the old chairs* which maintained the poor widow. She was living upon an income drawn from the interest and compound interest of a little friendly act done fifty years before, and it sufficed for herself and daughter.

How beautiful is it to see how God blesses the operation of his great moral law, "Love thy neighbor."—*American Messenger.*

DEFERRED ITEMS.

IMPROVED RAILROAD SWITCH.—A few days since we were shown the model of an improved Railroad Switch invented and constructed by Harvey Sturtevant, an ingenious mechanic of our city. This switch is so constructed as to be always at the control of the engineer, who, by the simple raising or depressing of a lever, can turn the switch with absolute certainty whichever way he pleases, while the locomotive is under full headway. The construction of this switch is of the simplest character possible, and not liable either to get out of order or to fail in its operation. It dispenses at once with the troop of switch-tenders now required on the railroads, and obviates the danger arising from their too frequent neglect of duty. We understand that scientific persons connected with the railroads who have seen it are highly pleased with it, and feel confident that it must come into universal use.—*Massachusetts Spy, Worcester.*

ANOTHER.—The *Newark Advertiser* describes a new lock for this purpose, invented by H. C. Jones of that city, and suggested by the recent railroad disaster near Princeton. It is merely a new application of his patent trunk lock, being constructed of more massive proportions, and consisting of two jaws which grasp two sides of a dart-headed staple. It has two chambers, so arranged that sand and gravel cannot be forced into them, as has been done by malicious persons with the old locks, and the key-hole so provided with a close cover as to prevent the access of moisture, &c. from the rains. It is intended to be readily applied to the switches in ordinary use, requiring a simple turn of the key to open it, and then lock itself by a spring, upon merely closing the switch levers—thus saving the time required by the bolts and locks now generally used, and is calculated to be worked by the engineer without the necessity of switch-tenders.

CUBA.—This island, about which so much is said just now, and which *may be* annexed to the United States some morning, is 800 miles long, and an average of 50 wide, and contains 43,500 square miles, or more than the six New England States. "Its commercial position is of great moment. Stretching out its long crescent form, it guards, to a great extent the entrance to the Gulf of Mexico. It is within one hundred and thirty miles of Florida, one hundred and twenty-five of Yucatan, fifty of Hayti. Deeply indented with bays, it contains a number of excellent harbors, of which the principal one is Havana. This is large enough to receive a thousand vessels, and will admit them to come close to the quay. Its narrow entrance not only furnishes a good shelter, but, strongly fortified by the castles of Morro and Punta, is almost impregnable. As a commercial and military post, Cuba has but few equals; and it has increased rapidly in population. In 1775, it contained 171,620 inhabitants; in 1791, 272,301; in 1817, 553,033; in 1827, 704,487. A census was also taken in 1839, but we have not found any accurate report. The present population is estimated at 1,400,000. In 1827, there were, whites, 311,051; free mulattoes, 57,514; free blacks, 48,980; slaves, 286,942. This shows a majority of colored population, the whites being only as three to four. It is presumed that near the same ratio exists now, as the slaves are estimated at near 700,000. The revenue of the island has also rapidly increased. At the beginning of the present century it was only a million and a half; in 1830, nine millions; and in 1847, thirteen millions. But a small portion of the revenue is expended on the island. Its great staples are sugar, coffee, and tobacco. In 1837, its exports amounted to near twenty-three millions of dollars, and in 1847, to near twenty-eight millions, the larger part of her trade being with the United States. In manufactures, save the preparation of sugar, molasses, rum and cigars, there is but little activity; while ship-building, once carried on, has almost wholly declined"

ARREST OF AN AMERICAN CITIZEN IN IRELAND.—Mr. Charles Whitney, the clairvoyant, has been traveling throughout Great Britain, delivering lectures on American oratory in Dublin, Belfast, and other places. In Dublin his lectures produced much enthusiasm, and on introducing the speech of Patrick Henry much excitement prevailed among his hearers. When he came to the words, "We *must* fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left for us!" the noted juror on Duffy's trial, Mr. Burk, stood up and exclaimed, "I'm of that man's opinions," which had the effect of raising the entire assembly *en masse*, whose cheering shook the walls of the Rotunda. He was subsequently, he says, arrested for sedition, and had his choice to go to jail or give bonds to leave Ireland at once. He did the latter, and is now in England.

ARRIVAL OF THE MOTHER OF JOHN MITCHEL.—Mrs. Mitchel, mother of John Mitchel, the exiled Irish patriot, with her two daughters, has arrived at Philadelphia. This excellent lady and her gifted daughters, says the *New York Nation*, have gone to Washington to join her younger son, W. H. Mitchel, who holds a situation under the Federal Government.

FREDERICK DOUGLASS.—We find in the columns of the *North Star* a letter addressed by Mr. Douglass to Capt. Thomas Auld, his former master, in which it is said that Capt. A. has emancipated all his slaves except the grandmother of Mr. D., who is too old to sustain herself in freedom. Cap